

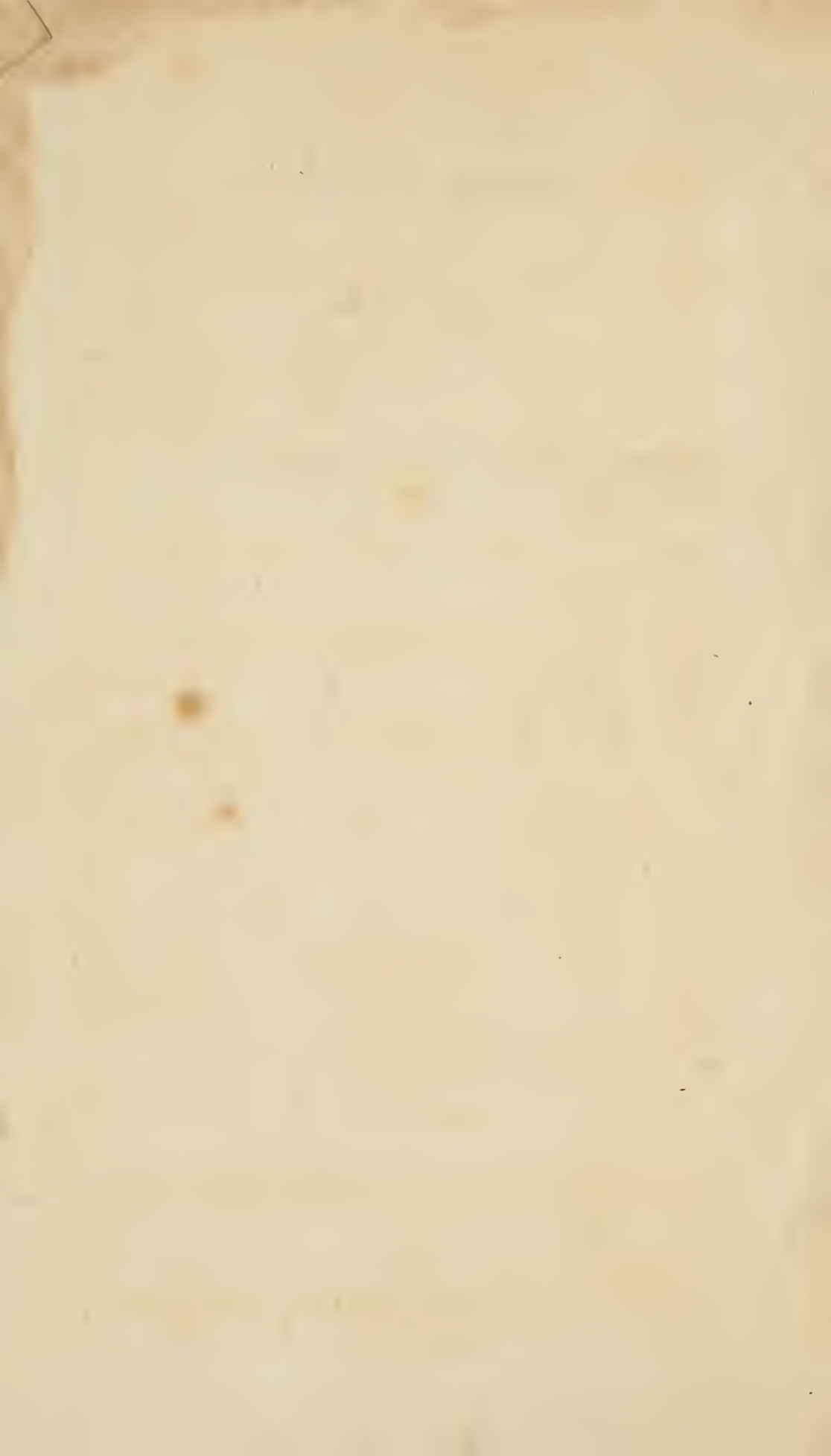


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THE
CRITICAL REVIEW:

OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTY-FIRST.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEAR.

*Ploravere suis non respondere favorem
Speratum meritis* ——

HOR.

(1766 Jan - June)



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L O N D O N :

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THE CRITICAL REVIEW.

For the Month of *January*, 1766.

ARTICLE I.

Commentaries on the Laws of England. Book the first. By William Blackstone, Esq. Vinerian Professor of Law, and Solicitor General to her Majesty. Pr. 18s. in Sheets. Worrall. [Concluded.]

IN our last Review we left Mr. Blackstone where he traces the title of the present illustrious family to the crown of Great Britain; and we now resume the consideration of his commentary on the rights of persons. The next object, therefore, of our commentator's enquiry is concerning the king's royal family. The queen, the first of his family, is, by virtue of her marriage, participant of divers prerogatives above other women. All these Mr. Blackstone has here specified and explained; to which he has added what concerns her as queen *regent* and queen *dowager*. Next to the queen consort, regent, or dowager, the prince of Wales, or heir apparent to the crown, and also his royal consort, and the princess royal or eldest daughter of the king, are likewise peculiarly regarded by the laws. The rest of the royal family, namely, "the younger sons and daughters of the king, who are not in the immediate line of succession, are little farther regarded by the laws than to give them precedence before all peers and public officers as well ecclesiastical as temporal¹."

The third point of view in which the author considers his majesty, is with regard to his councils. Of these, he informs us, the first is the high court of parliament (already treated of); the second is composed of the peers of the realm, who are by their birth hereditary counsellors of the king, and may be called together by him, to impart their advice in all matters of importance to the realm, either in time of parliament, or, which has been their principal use, when there is one parliament in

¹ p. 218.

being ²; the third council belonging to the king are his judges of the courts of law; and, lastly, the fourth and principal is his privy council, which is generally called by way of eminence, his *council* ³. Whatever relates to the institution, duties, and privileges of these councils, (except the first, which has been already touched) the reader will find explained in this place. As our constitution would not be free, were not the king under some reciprocal ties to his people, it was necessary to establish such in our frame of government, from whence arise the king's duties, which make the subject of our author's next examination. "The principal duty of the king is to govern his people according to law ⁴." The rest of his duties are comprehended in the coronation oath, which Mr. Blackstone has here recited ⁵. The next enquiry is concerning the king's prerogative; an enquiry which our commentator conducts with the respect of a loyal subject and the freedom of a Briton. He makes the principal constituent parts of the prerogative to be as follows. 1. Sovereignty, pre-eminence, or imperial dignity ⁶. 2. Absolute perfection, so that the king can do no wrong ⁷. 3. Perpetuity, so that the king never dies ⁸. The conduct of our intercourse with foreign nations, and of our own domestic government and civil polity, are the source of other branches of the prerogative: And 1. the king, as representative of his people, has the sole power of sending ambassadors to foreign states, and receiving ambassadors at home ⁹. Under this head are considered the rights, powers, duties, and privileges of ambassadors, which are determined by the law of nature and nations, and not by any municipal constitutions. 2. It is also the king's prerogative to make treaties, leagues, and alliances with foreign states and princes ¹. 3. He has the sole prerogative of making war and peace. 4. He may issue letters of marque and reprisal upon due demand ². 5. He has the prerogative of granting safe-conducts ³. These are the principal prerogatives of the king, respecting this nation's intercourse with foreign nations; in all of which he is considered as the delegate or representative of his people ⁴." Mr. Blackstone had before observed, that "in the exertion of those prerogatives, which the law has given him, the king is irresistible and absolute, according to the forms of the constitution. And yet, if the consequence of that exertion be manifestly to the grievance or dishonour of the kingdom, the parliament will call his advisers to a just and severe account. For prerogative consisting (as Mr. Locke has well de-

² p. 220.³ p. 222.⁴ p. 226.⁵ p. 228.⁶ p. 234.⁷ p. 238.⁸ p. 242.⁹ p. 245.¹ p. 249.² p. 250.³ p. 251.⁴ p. 253.

finer it) in the discretionary power of acting for the public good, where the positive laws are silent, if that discretionary power be abused to the public detriment, such prerogative is exerted in an unconstitutional manner. Thus the king may make a treaty with a foreign state, which shall irrecoverably bind the nation; and yet when such treaties have been judged pernicious, impeachments have pursued those ministers by whose agency or advice they were concluded⁵." Besides the prerogatives already mentioned, the influence of the king in domestic affairs furnish many others. Therefore, 1. He is a constituent part of the supreme legislative power; and as such has the prerogative of rejecting such provisions in parliament as he judges improper to be passed⁶. 2. He is considered as generalissimo, or the first in military command within the kingdom⁷. 3. He is the fountain of justice, and general conservator of the peace of the kingdom⁸. 4. The king is likewise the fountain of honour, of office, and of privilege, and this in a different sense from that wherein he is styled the fountain of justice: for here he is really the parent of them⁹. 5. He is arbiter of domestic commerce¹; under which the establishment of public marts, the coinage and currency of money, with the regulation of weights and measures, are particularly considered. The sixth and last branch of prerogative is that in which the king is regarded as supreme head or governor of the national church². It is sufficient that we have thus touched the heads on which Mr. Blackstone comments, so that for a more full description of them we must refer our readers to the book itself.

Having considered at large those branches of the king's prerogative which contribute to his royal dignity, and constitute the executive power of the government, Mr. Blackstone proceeds next to examine the king's fiscal prerogative, or such as regard his revenue; which the British constitution hath vested in the royal person, in order to support his dignity and maintain his power; being a portion which each subject contributes of his property, in order to secure the remainder. This revenue, he tells us, is ordinary or extraordinary. The ecclesiastical part of the king's ordinary revenue consists of his title to the custody of the temporalities of bishops; to a corrody or chaplainship out of every bishoprick; to the first fruits and tenths of all spiritual preferments in the kingdom; and to all tithes arising in extraparochial places. The temporal branch of the king's ordinary revenue arises from the rents and profits of the demesne lands of the crown; from military tenures, purveyance and pre-

⁵ p. 244. ⁶ p. 253. ⁷ p. 254. ⁸ p. 257. ⁹ p. 261.
¹ p. 263. ² p. 269.

emption, which were given up by king Charles II. for an hereditary excise on ale, beer, and other liquors; from wine licences, resigned by king George II. for 7000 l. per annum; from his forests; from his courts of justice; from his right to royal fish; from shipwrecks unowned; from mines or the discovery of any hidden treasure; from goods waived or thrown away by a thief in his flight; from estrays or wandering unowned animals; from the forfeiture of lands and goods; from the escheats of lands, upon defect of heirs to succeed to the inheritance; and, lastly, from the guardianship of ideots, under which is considered what relates both to ideots and lunatics³. “Deodands and forfeitures in general, says Mr. Blackstone, as well as wrecks, treasure-trove, royal fish, mines, waifs, and estrays, may be granted by the king to particular subjects, as a royal franchise; and indeed they are for the most part granted out to the lords of manors, or other liberties, to the perversion of their original design⁴.”

After this view of the king's *ordinary* revenue, the author proceeds to consider his *extraordinary* revenue. This consists in grants made by parliament from time to time, and are called aids, subsidies, or supplies. These are furnished by taxes laid on the subject, and which are either annual or perpetual. The annual taxes are those upon land and malt, which are here commented on at large⁵. The perpetual taxes are, 1. The customs; or the duties, toll, tribute, or tariff payable upon merchandize exported and imported⁶. 2. The excise duty; which is an inland imposition paid sometimes upon the consumption of the commodity, or frequently upon the retail sale, which is the last stage before the consumption. “This, says Mr. Blackstone, is doubtless, impartially speaking, the most economical way of taxing the subject; the charges of levying, collecting, and managing the excise duties being considerably less in proportion than in any other branch of the revenue. It also renders the commodity cheaper to the consumer, than charging it with customs to the same amount would do; for the reason just now given, because generally paid in a later stage of it. But at the same time the rigour and arbitrary proceedings of excise-laws, seem hardly compatible with the temper of a free nation⁷.” 3. A duty of 3s. 4d. per bushel on salt; which was made perpetual by statute Geo. II. c. 3. The fourth branch of the extraordinary revenue is the post office, or duty upon the carriage of letters. 5. Are the stamp duties; the first institution of which was by statute 5 & 6 W. & M. c. 21. and they have since in many instances been en-

³ p. 292. ⁴ Ibid. ⁵ p. 298. ⁶ p. 303. ⁷ p. 308.
creased

creased to five times their original amount⁸. 6. A sixth branch is the duty upon houses and windows; which took its rise as early as the Conquest⁹. 7. The duty arising from licences to hackney coaches and chairs in London and the parts adjacent, furnish the seventh branch of the extraordinary perpetual revenue. 8. Lastly, are the duties or fees from all officers and pensions, which are rated at one shilling in a pound. “The clear neat produce of these several branches of the revenue, after all charges of collecting and management paid, amounts annually to about seven millions and three quarters sterling; besides two million and a quarter raised annually, at an average, by the land and malt-tax. How these immense sums are appropriated is next to be considered. And this is first and principally, to the payment of the interest of the national debt¹. This leads the commentator into the consideration of the national debt itself and of the national funds. The commencement of the national debt he places at the Revolution, which in so short a time has accumulated to the enormous sum of 145,000,000 l. the annual interest and management of which amounting to about four millions and three quarters, is supplied by the revenues just mentioned². Mr. Blackstone's sentiments on the national debt are so extremely just, and worthy our most serious consideration, that we cannot help quoting them here. “The only advantage, says he, that can result to a nation from public debts, is the increase of circulation by multiplying the cash of the kingdom, and creating a new species of money, always ready to be employed in any beneficial undertaking, by means of its transferrable quality; and yet productive of some profit, even when it lies idle and unemployed. A certain proportion of debt seems therefore to be highly useful to a trading people, but what that proportion is, it is not for me to determine. Thus much is indisputably certain, that the present magnitude of our national incumbrances very far exceeds all calculations of commercial benefit, and is productive of the greatest inconveniences. For, first, the enormous taxes that are raised upon the necessaries of life for the payment of the interest of this debt, are a hurt both to trade and manufactures, by raising the price as well of the artificers subsistence, as of the raw material, and of course, in a much greater proportion the price of the commodity itself. Secondly, if part of this debt be owing to foreigners, either they draw out of the kingdom annually a considerable quantity of specie for the interest; or else it is made an argument to grant them unreasonable privileges in order to induce them to reside here. Thirdly, if the

⁸ p. 312.⁹ p. 313.¹ p. 315.² p. 316.

whole be owing to subjects only, it is then charging the active and industrious subject, who pays his share of the taxes, to maintain the indolent and idle creditor who receives them. Lastly and principally, it weakens the internal strength of a state, by anticipating those resources which should be reserved to defend it, in case of necessity. The interest we now pay for our debts, would be nearly sufficient to maintain any war, that any national motives could require. And if our ancestors in king William's time had annually paid, so long as their exigencies lasted, even a less sum than we now annually raise on their accounts, they would in the time of war have borne no greater burdens, than they have bequeathed to and settled upon their posterity in time of peace; and might have been eased the instant the exigence was over³.

This attention to posterity is certainly just, and we therefore may accuse our ancestors of cruelty, selfishness, or imprudence, for entailing on us so ruinous a burden; but with what face shall we meet in thought the bitter reproaches of our posterity for aggravating ten thousand fold this grievance upon them? As it may be some extenuation of our ancestors fault to conjecture that they foresaw not the fatal tendency of this measure, so it must inflame our guilt, that we knew the enormity and destructiveness of the action while we were performing it.

After this discussion touching the prerogative of the king and his revenue both ordinary and extraordinary, with the enquiry that flowed from thence concerning the national debt, the funds, and the civil list; the writer takes a short comparative view of the power of the executive magistrate, or prerogative of the crown, as it stood in former days, and as it stands now. The result of this review is, 'That, whatever may have become of the *nominal*, the *real* power of the crown has not been too far weakened by any transactions in the last century. Much is indeed given up, but much is also acquired. The stern commands of prerogative have yielded to the milder voice of influence; the slavish and exploded doctrine of non-resistance has given way to a military establishment by law; and to the disuse of parliaments has succeeded a parliamentary trust of an immense perpetual revenue. When, indeed, by the free operation of the sinking fund, our national debts shall be lessened; when the posture of foreign affairs, and the universal introduction of a well-planned and national militia, will suffer our formidable army to be thinned and regulated; and when, (in consequence of all) our taxes shall be gradually reduced; this adventitious power of the crown will slowly and imperceptibly diminish, as

it slowly and imperceptibly rose. But until that shall happen, it will be our especial duty, as good subjects and good Englishmen, to reverence the crown, and yet guard against corrupt and servile influence from those who are entrusted with its authority; to be loyal, yet free; obedient, and yet independent: and, above every thing, to hope that we may long, very long, continue to be governed by a sovereign, who, in all those public acts that have personally proceeded from himself, hath manifested the highest veneration for the free constitution of Britain; hath already, in more than one instance, remarkably strengthened its outworks; and will therefore never harbour a thought, or adopt a persuasion, in any the remotest degree detrimental to public liberty⁴.

After having thus considered what relates to the supreme legislative power, or parliament; and the king, who is the supreme executive power; the commentator's next object is, to enquire into the rights and duties of the principal subordinate magistrates. By these he would be understood to mean such only as are generally in use, and have a jurisdiction and authority dispersedly over the kingdom; which are principally sheriffs, coroners, justices of the peace, constables, surveyors of highways, and overseers of the poor. In treating of these he enquires, first, into their antiquity and original; next, the manner in which they are appointed and may be removed; and lastly, their rights and duties. There is no office in this community so shamefully neglected, or so wickedly perverted, as that of the overseers of the poor. In consequence of which neglect and wickedness, though the tax for the maintenance of the poor be incredibly great, yet every street, every corner, and every avenue to this immense city, is filled with beggars; so that the passenger must perpetually be shocked with the many miserable objects, be distressed with their constant importunities, and resolve to be deaf to every call of humanity, or impoverish himself by repeated donations. Mr. Blackstone observes, that the office and duty of these overseers of the poor are, "first, to raise competent sums for the necessary relief of the poor, impotent, old, blind, and such other, being poor and not able to work; and, secondly, to provide work for such as are able and cannot otherwise get employment; but this latter part of their duty, which, according to the wise regulations of that salutary statute, should go hand in hand with the other, is now most shamefully neglected. The two great objects of this statute seem to have been, 1. To relieve the impotent poor, and them only. 2. To find employment for such as are able

⁴ P. 325.

to work ; and this principally by providing stocks to be worked up at home, which might perhaps be more beneficial than accumulating all the poor in one common work-house ; a practice which tends to destroy all domestic connexions (the only felicity of the honest and industrious labourer) and to put the sober and diligent upon a level, in point of their earnings, with these who are dissolute and idle. Whereas, if none were to be relieved but those who are incapable to get their livings, and that in proportion to their incapacity ; if no children were to be removed from their parents, but such as are brought up in rags and idleness ; and if every poor man and his family were employed, whenever they requested it, and were allowed the whole profits of their labour—a spirit of chearful industry would soon diffuse itself through every cottage ; work would become easy and habitual, when absolutely necessary to their daily subsistence ; and the most indigent peasant would go through his task without a murmur, if assured that he and his children (when incapable of work, through infancy, age, or infirmity) would then, and then only, be intitled to support from his opulent neighbours⁵.” Every rational scheme for the encouragement of honest industry, and the relief of really poor people, ought to claim the attention of all with whom the motives of charity, justice, or humanity prevail ; and this case, in which these are so shamefully, so flagrantly violated, demands redress in the strongest manner. It is in the power of any opulent person to vindicate society from this outrageous evil, by resolving to prosecute the overseers of the poor wherever they shall neglect or violate their duty ; and surely he could not devote his wealth to a more truly charitable and patriotic purpose.

Mr. Blackstone having thus treated of persons, as they stand in the public relations of magistrates, enters next upon the discussion of what relates to such persons as fall under the denomination of the *people*. These he distinguishes into natural-born subjects, or such as are born within the dominions of the crown of England ; that is, within the liegeance, or, as it is generally called, the allegiance, of the king ; and aliens, such as are born out of it. As relating to the former, he considers the nature of allegiance ; this, he says, consists of two species, the one natural, the other local ; of which the former is perpetual, the latter temporary. “ Natural allegiance is such as is due from all men born within the king’s dominions immediately upon their birth ; for immediately upon their birth, they are under the king’s protection ; at a time too when (during their infancy) they are incapable of protecting them-

selves. Natural allegiance is therefore a debt of gratitude which cannot be forfeited, cancelled, or altered, by any change of time, place, or circumstance, nor by any thing but the united concurrence of the legislature. An Englishman, who removes to France, or to China, owes the same allegiance to the king of England there as at home; and twenty years hence, as well as now. For it is a principle of universal law, that the natural-born subject of one prince cannot, by any act of his own, no, not by swearing allegiance to another, put off or discharge his natural allegiance to the former: for his natural allegiance was intrinsic and primitive, and antecedent to the other, and cannot be divested, without the concurrent act of that prince to whom it was first due ⁶. Local obedience is such as is due from an alien, or stranger born, for so long time as he continues within the king's dominions and protection; and it ceases the instant such stranger transfers himself from this kingdom to another ⁷." Under the head of aliens is explained what concerns denizens, who are aliens by birth, but have obtained, *ex donatione regis*, letters patent to make them English subjects; and naturalization, which cannot be performed but by act of parliament ⁸.

From this subject we pass next to the clergy of England. These are considered under the titles of archbishop, bishop, dean, archdeacon, rural deans, parsons and vicars, and, lastly, curates. These are respectively considered as to the method of their appointment, their rights and duties, and the manner in which their character or office may cease ⁹. With these is examined the nature of their possessions, as archbishoprics, deaneries, &c. and, in the last place, the office of churchwardens, parish-clerks, and sextons, as connected with the clergy, is properly explained ¹.

Under the general head of persons, those who constitute the civil state are the next objects of consideration: these are the nobility and commonalty. The former is considered in the order of rank, as dukes, marquesses, earls, viscounts, barons, who, though different in rank, are yet all peers in law. Of the commonalty there are also dignitaries; the first of which, says Mr. Blackstone, "is a knight of the order of St. George. Next follows a *knight-banneret*, who indeed, by statutes 5 Ric. II. ft. 2. c. 4. and 14 Ric. II. c. 11. is ranked next after barons; and that precedence was confirmed to him by an order of king James I. in the tenth year of his reign. But in order to intitle himself to this rank, he must have been created by the king in person in the field, under the royal banners, in time of open war. Else he ranks after *baronets*, who are the next order;

⁶ p. 357.⁷ p. 358.⁸ p. 362.⁹ p. 365.¹ p. 382.
which

which title is a dignity of inheritance, created by letters patent, and usually descendible to the issue male ². Esquires and gentlemen are no dignities, but names of worship; so that the herald ranks before them all colonels, serjeants at law, and doctors in the three learned professions." The laws relative to the military and maritime states are next enumerated and explained. "In a land of liberty, says Mr. Blackstone, it is extremely dangerous to make a distinct order of the profession of arms. In absolute monarchies this is necessary for the safeguard of the prince, and arises from the main principle of their constitution, which is that of governing by fear; but in free states the profession of a soldier, taken singly and merely as a profession, is justly an object of jealousy. In these no man should take up arms but with a view to defend his country and its laws: he puts not off the citizen when he enters the camp; but it is because he is a citizen, and would wish to continue so, that he makes himself for a while a soldier. The laws, therefore, and constitution of these kingdoms know no such state as that of a perpetual standing soldier, bred up to no profession but that of war; and it was not till the reign of Henry VII. that the kings of England had so much as a guard about their persons ³."

After having thus commented on the rights and duties of persons, as standing in the public relations of magistrates and people, the author proceeds to those of private life. And in the first place he treats of the rights and duties of master and servant; considering first the several sorts of servants, and how this relation is created and destroyed; secondly, the effects of this relation with regard to the parties themselves; and, lastly, its effect with regard to other persons. Under the denomination of servants he includes labourers ⁴. The second private relation treated of, is the tender and interesting one of husband and wife in marriage. He observes, that "our law considers marriage in no other light than as a civil contract: the holiness of the matrimonial state is left intirely to the ecclesiastical law; the temporal courts not having jurisdiction to consider unlawful marriages as a sin, but merely as a civil inconvenience. The punishment, therefore, or annulling of incestuous or other unscriptural marriages, is the province of the spiritual courts, which act *pro salute animæ*. And taking it in this civil light, the law treats it as it does all other contracts; allowing it to be good and valid in all cases, where the parties, at the time of making it, were, in the first place, *willing* to contract; secondly, *able* to contract; and, lastly, actually *did* contract, in the proper forms and solemnities required by law ⁵." These

² p. 391.³ p. 395.⁴ p. 414.⁵ p. 421.

requisites in law to a proper marriage, namely, willingness, ability, and execution, furnish matter for the further comment on this subject. There is perhaps no system of laws in the world in which those relating to women are so generous and favourable as in the law of England: so that although during coverture the wife lies under some disabilities, yet, as Mr. Blackstone very justly observes, these “are, for the most part, intended for her protection and benefit; so great a favourite is the female sex of the laws of England ⁶.” From marriage arise the relation between parent and child, which is the subject of the next chapter. However, under this head he treats of the laws relating to illegitimate as well as legitimate children, with the power that parents have over their children, and the mutual ties by which they are connected. Our author enquires next into the estates of guardian and ward; in which he explains the nature, duty, and powers of the former, with the privileges and debilities of infants: for such they are esteemed in law when under the age of twenty-one.

The last subject of this Comment are corporations. “We have hitherto, says he, considered persons in their natural capacities, and have treated of their rights and duties. But as all personal rights die with the person; and as the necessary forms of investing a series of individuals, one after another, with the same identical rights, would be very inconvenient, if not impracticable, it has been found necessary, when it is for the advantage of the public to have any particular rights kept on foot and continued, to constitute artificial persons, who may maintain a perpetual succession, and enjoy a kind of legal immortality ⁷.” Corporations are divided into *sole* or *aggregate*, and these may be either *ecclesiastical* or *lay*; which last is also of two sorts, *civil* and *elemosynary*. Under these divisions is considered how corporations in general may be created; what are their powers, capacities, and incapacities; how they are violated; and, lastly, how they may be dissolved. As the king is the sole constitutor of corporations, so he is, according to Mr. Blackstone, also their sole visitor, unless they be eleemosynary, when the endower, his heirs or assignee, are rightfully vested with that privilege ⁸. The commentator observes, that colleges in universities were considered formerly as ecclesiastical, or at least as clerical corporations; and therefore the right of visitation was claimed by the ordinary of the diocese. But it is now established, that colleges are lay-corporations; and in king William's time it was determined that the visitor is the sole and supreme judge, from whose determination lies no appeal, except

⁶ P. 433.⁷ P. 455.⁸ P. 469.

he be under a temporary disability, when the court of king's bench will interpose, to prevent a defect of justice ². In the last place, Mr. Blackstone determines, that a corporation may be dissolved, 1. By act of parliament, which is boundless in its operations. 2. By the natural death of all its members, in case of an aggregate corporation. 3. By surrender of its franchises into the hands of the king, which is a kind of suicide. 4. By forfeiture of its charter, through negligence or abuse of its franchises; in which case the law judges that the body politic has broken the conditions upon which it was incorporated, and thereupon the incorporation is void ¹."

This finishes the first book of this Commentary, which we may with safety characterize as learned, elaborate, spirited, and judicious. To enter into a more minute examination of its merits or demerits, with respect to matter, we do not mean; since to perform it properly, would require more knowledge in the law than we possess. We hope it may be thought sufficient that we have laid before our readers all the heads of the Commentary, so that they may be able to judge of the importance of what is treated; and by frequent quotations have given them examples of the manner in which it is executed; the rest their own good judgments will supply. But as we justly expect that whatever comes to us from the two universities, which are the fountains of all learning among us, should be, in the highest manner, correct and polished in composition and language, we cannot help taking the liberty of reprehending some small blemishes in this respect,

————— quos aut incuria fudit
Aut humana parum cavit natura ———

First then, Mr. Blackstone uses the expression of one's being *addicted* to the study of the law ². This seems to us to be improper; because the word *addicted* does very generally and should always infer a vicious pursuit. We say, therefore, a man is addicted to vice, to luxury, to drinking, to women, &c. but never that he is addicted to virtue, to temperance, sobriety, chastity, &c.—“It has been determined, time out of mind, that a brother of the half-blood (i. e. where they have only one parent the same, and the other different) shall never succeed as heir to the estate of his half-brother; but it shall rather escheat to the king, or other superior lord ³.” The frame of this sentence is faulty, in having a parenthesis introduced to explain a word which is very generally understood; especially as the technical term *escheat*, which is infinitely less intelligible,

² P. 471.

¹ P. 473.

² p. 18.

³ p. 70.

is unexplained. But were the parenthesis necessary, it would still be faulty in construction, as having the relative plural *they*, to the antecedent singular *half-brother*; it had, therefore, been better—‘where there is one parent only the same’—the addition of, ‘and the other different,’ is unnecessarily explicit; since it most obviously follows, that if one only be the same, the other must be different.—“This petition (when founded on facts that may be in their nature disputed) is referred to a committee of members, who examine the matter alleged, and accordingly report it to the house; and then (or otherwise upon the mere petition) leave is given to bring in the bill⁴.” If we are not mistaken, the true intention of a parenthesis is, or ought to be, to hint something not indispensably connected with the subject, but serving to elucidate it, and yet too trivial to form a separate sentence. It is therefore that both the parentheses in this sentence appear to be improper; for the matter contained in the first is a necessary qualification of the petition, without which what is afterwards affirmed of it would not be true; and therefore it is violently and improperly thrown into a parenthesis: and the latter of them, instead of rendering the sentence more intelligible, confuses it, by drawing off the attention to a different consideration, namely, that sometimes leave is given to bring in a bill immediately upon the petition, without subjecting that petition to the previous examination of a committee.

We shall not dwell longer upon this verbal criticism, lest it should appear too minute to the generality of our readers, though it is certainly beneficial that such faults be pointed out. Indeed, as to the performance before us, they are *rari nantes in gurgite vasto*.

As candour is generally the concomitant of learning, we promise ourselves that the very learned author will not be offended at any just reprehension. The more valuable the grain, the more attentive are we in separating the tares. Gold cannot be too much refined.

II. *The Plays of Shakespeare, with the Corrections and Illustrations of various Commentators. To which are added Notes, by Samuel Johnson. VIII. Vols. 8vo. Pr. 2l. 8s. Tonson. [Continued.]*

IT is with no small pleasure we reflect, that neither the criticisms hazarded, nor the corrections and emendations proposed, in the various reviews we have undertaken of Shakespeare's commentators, have hitherto engaged us in any literary

dispute worth mentioning ; an uncommon piece of good-fortune, which we ascribe solely to the principles we have adopted in vindicating the text of that great poet.——We appeal to one-half of the united kingdom for the meanings we have affixed to his words ; we call upon the vernacular modes of speech to justify our interpretations ; we have even found it necessary to descend into what some may term the vulgarity of language, to heal up the wounds which assassin-pens have inflicted on the Dictator of poetry :

Look ! in this place, ran Hanmer's dagger through ;
See, what a rent the envious Theobald made ;
Through this, the well-beloved Johnson stabb'd.

We readily allow that the last-mentioned gentleman has, in some passages, vindicated the original of Shakespear from the mutilations of his former editors ; though we cannot but think him deficient in many qualifications of an editor.

We suspect Mr. Johnson introduces his third volume with a note that indicates him to be above consulting the vernacularity of our language, though it is by that chiefly we can understand Shakespeare.

‘ *I'll pheeze you,—*] To *pheeze* or *fease*, is to separate a twist into single threads. In the figurative sense it may well enough be taken, like *tease* or *toze*, for to *barra*ss, to *plague*. Perhaps *I'll pheeze you*, may be equivalent to *I'll comb your head*, a phrase vulgarly used by persons of *Sly*'s character on like occasions.’

Had Mr. Johnson visited the parts of this island to which Shakespeare's language has migrated, he would have known that to *pheeze* differs but little from to *screw*. To *pheeze* on the lid of a box is the same as to *screw* it on. ‘ *I'll pheeze you*’ is no more than *I'll make you fast—lay you by the heels* ; and this sense of the word makes the tinker's wife reply very naturally, ‘ A pair of stocks, you rogue !’—The word *pheeze* seems to be the corruption of *vice*, a common instrument which works by a screw, and is made use of to fasten or secure a piece of work.

‘ —from fruitful Lombardy.] So Mr. Theobald. The former editions, instead of *from*, had *for*.’ So says Mr. Johnson ; but has he removed any difficulty ? has he not fallen into a gross absurdity ? We shall not contend for the propriety of the phrase, as it stood in the old editions to signify ‘ I am arrived from fruitful Lombardy,’ tho' we believe it may be established ; but surely it must be a gross blunder in Shakespeare to make Lucentio say, *I am arrived from Great Britain that I may see the city of Bristol*, for Padua actually is a city of Lombardy. Had Mr. Johnson bestowed ever so little attention upon this passage, he would have

have seen that Lucentio arrived from Pisa, which was a republic, and is still a city in Tuscany.

Having finished the above observation, we turned to Mr. Johnson's Appendix, where he surlily tells his reader, without the least apology for oscitancy or ignorance, that the old reading may stand.

' *A pretty peat.*] *Peat*, or *pet*, is a word of endearment, from *petit*, *little*, as if it meant pretty little thing.' We are apt to believe that Mr. Johnson is again unfortunate in this emendation; and that the *peat* or *pet* he has spoken of, is what we commonly call a *fit of the fullens*; and our conjecture seems to amount to certainty, by what follows——' it is best put finger in the eye, an she knew why.' Crying may be very properly called the second stage of the *pet*.

Our editor, after very justly rejecting a note of Warburton's, too absurd to be transcribed, thus descants upon the following passage:

' She moves me not; or not removes, at least,
Affection's edge in me.'—————

* Petruchio says, that *if a girl has money enough, no bad qualities of mind or body will remove affection's edge; that is, hinder him from liking her.*' We believe, on the other hand, that the *affection* here spoken of, is Petruchio's *affection* for the *money*, and not for the *woman*; for how can a thing be removed from a place where it never can be supposed to have been? 'If she was the devil (says he) she cannot remove my affection for her money.'

' *Please ye, we may contrive this afternoon,*] Mr. Theobald asks *what they were to contrive?* and then says, *a foolish corruption possesses the place*, and so alters it to *convive*; in which he is followed, as he pretty constantly is, when wrong, by the Oxford Editor. But the common reading is right, and the Critic was only ignorant of the meaning of it. *Contrive* does not signify here to *project*, but to *spend* and *wear out*. As in this passage of Spenser,
Three ages such as mortal men CONTRIVE.

Fairy Queen, b. xi. ch. 9.

'The word is used in the same sense of *spending* or *wearing out* in the *Palace of Pleasure*.

So say Warburton and Johnson; but the latter suffers the word *convive* to stand in his text. We agree that the original word *contrive* ought not to be changed; tho' not for the reason given by our two editors. To *contrive an afternoon* is for a man to order his affairs so as that he may follow particular business or pleasure; and none but such a critic as Theobald could have found the smallest difficulty in the passage.

In

In the Comedy of Errors, Mr. Johnson has the following note :

—— ‘ *Start some other where ?*

I cannot but think that our author wrote,

—— *start some other hare.*

So in *Much ado about Nothing*, Cupid is said to be a good *hare-finder*. We are inclinable to believe that the word *start* here has an allusion to a term in *brewing*, and has no relation to *starting* or *raising an hare*.

‘ — *poor I am but his stale*.’] The word *stale*, in our author, used as a substantive, means, not something offered to *allure* or *attract*, ‘ but something *vitiating* with *use*, something of which the best part has been enjoyed and consumed.’ The nature of Adriana’s discourse here inclines us to believe that the word *stale* (perhaps it ought to have been *stall*) signifies a kind of a *shed* or *workshop*.

————— “ he breaks the pale,
And feeds from home, poor I am but his stale.”

“ *Beat*. He set up his bills here in Messina, and challeng’d Cupid at the flight ; and my uncle’s fool, reading the challenge, subscrib’d for Cupid, and challeng’d him at the bird-bolt.”

Mr. Johnson’s note upon this says, ‘ The difuse of the bow makes this passage obscure. *Benedick* is represented as challenging *Cupid* at archery. To challenge *at the flight* is, I believe, to wager who shall shoot the arrow furthest without any particular mark. To *challenge at the bird-bolt*, seems to mean the same as to challenge at children’s archery, with small arrows such as are discharged at birds. In *Twelfth Night* Lady *Olivia* opposes a *bird-bolt* to a *cannon-bullet*, the lightest to the heaviest of missive weapons.’

Besides the above, we meet with a supplementary note in Mr. Johnson’s Appendix, in which the writer explains the nature and use of a bird-bolt, and tells us, that they “ are short thick arrows of about a foot long, and have no points, but spread near the end, so as to leave a flat surface of about the size of a shilling, and are to this day in use to kill rooks with, and are shot from a cross-bow.” We are of opinion that these notes might have been spared, and that the whole of *Beatrice*’s pleasantry in this passage consists in her uncle’s fool challenging Cupid to shoot a bolt with him, in allusion to the well known proverb, *a fool’s bolt is soon shot*.

‘ *To tell us Cupid is a rare hare-finder, &c.*] I know not whether I conceive the jest here intended. *Claudio* hints his love of *Hero*. *Benedick* asks whether he is serious, or whether he
only

only means to jest, and tell them that *Cupid is a good hare-finder, and Vulcan a rare carpenter*. A man praising a pretty lady in jest, may shew the quick sight of Cupid, but what has it to do with the *carpentry* of Vulcan? Perhaps the thought lies no deeper than this, *Do you mean to tell us as new what we all know already?*"

We believe our editor has entirely misunderstood his author in this passage. Benedick's meaning is, Are you not playing at cross-purposes, or imposing upon us by telling us that Cupid (who is blind) is a good hare-finder, which requires the most exquisite eye-sight; and that Vulcan, who is the god of fire, is an excellent carpenter or worker in timber, which fire never fails to destroy?

In Act III. Scene V. of the same play, Mr. Johnson suffers Dr. Warburton's note to stand, which supposes Shakspeare to mean Samson to be the *shaven Hercules* mentioned there. We are of opinion he had no such meaning, and that he alludes to the well-known story of Hercules and Omphale, especially as mention is made in the same speech of the club of Hercules, which surely was no attribute of Samson.

In Scene II. of the last Act, Leonato, in challenging Claudio, who declines fighting him, says, "Canst thou so *dasse* me?" upon which Mr. Johnson admits the following note from Theobald: 'This is a country word, Mr. Pope tells us, signifying, *daunt*. It may be so: but that is not the exposition here: to *dasse* and *dosse* are synonymous terms, that mean, to *put off*; which is the very sense required here, and what Leonato would reply, upon Claudio's saying, he would have nothing to do with him.' We are inclined to believe both critics are mistaken, and that *dasse* signifies *to sport or wanton with one's misfortunes*. Hence, in the northern counties of England, young frolicksome persons who act madly or extravagantly are called *daft*.

In All's Well that Ends Well, Helena says,

——— heart, too capable
Of every line and trick of his sweet favour!

Upon which Mr. Johnson has the following note:

'*Trick of his sweet favour.*] So in King John; *He hath a trick of Cœur de Lion's face*. *Trick* seems to be some peculiarity of look or feature.'

Surely the author of an English Dictionary cannot be ignorant that the word *trick* is a term in drawing to which the whole of this passage evidently alludes. If he had looked into the Harleian Catalogue, he would have found at least twenty thousand drawings said to be *tricked* with the pen or the pencil.

In the fifth Scene of the first Act of the same play, the following note occurs :

*' He had the wit, which I can well observe
To day in our young lords : but they may jest
Till their own scorn return to them ; unnoted*

Ere they can hide their levity in honour.] i. e. Ere their titles can cover the levity of their behaviour, and make it pass for desert. The Oxford Editor, not understanding this, alters the line to

Ere they can vye their levity with his honour. WARBURTON.

' I believe honour is not dignity of birth or rank, but acquired reputation : Your father, says the king, had the same airy flights of satirical wit with the young lords of the present time, but they do not what he did, hide their unnoted levity in honour, cover petty faults with great merit.

' This is an excellent observation. Jocular follies, and slight offences, are only allowed by mankind in him that overpowers them by great qualities.'

The editors and commentators of Shakespeare frequently mistake, as Mr. Johnson does here, the meaning of the word *honour*. One of its original senses, in the English language, implied an estate granted *in capite* with a castle, and the whole together was termed an *honour*. Hence the *honour of Richmond*, *Ampthill*, and the like. In short, every barony had an *honour* annexed to it, of which its knights held ; so that Dr. Warburton's interpretation of this passage is certainly right. *Honour* does indeed often signify acquired reputation, in our author, as in the succeeding part of this speech ; but the sense here fixes it to a title of dignity.

As we have already extended this article much beyond our usual limits, we are obliged to confine our future observations to passages only of the utmost consequence to Shakespeare's sense and language ; and therefore we shall omit many remarks of less importance, though we can by no means perceive the propriety of our editor's transcribing so copiously, from prior editors, long notes, only that he may have the pleasure of rejecting their contents, or treating them as insignificant.

Warburton, Theobald, and our author, are mightily puzzled, for reasons which are unworthy of being quoted, about the following passage in King John.

————— *' the devil tempts thee here
In likeness of a new untrimmed bride.'*

Mr. Johnson inclines to read with Theobald,

' In likeness of a new and trimmed bride.'

Warburton

Warburton is for retaining the word *untrimmed*, which, he says, is a term taken from navigation, and signifies *unsteady*. Mr. Johnson is uncommonly grave on the subject, and says, that “the idea of *trimming* a lady to keep her *steady*, would be too risible for any common power of face.” We shall be serious likewise, and with equal gravity ask Mr. Johnson, whether a bride is most pleasing to the bridegroom when she is *trimmed*, or *dress*, or when she is *untrimmed*, or *undress*: But these sagacious editors never imagined that an *untrimmed* woman signifies one who has laid aside her *dress* or *trim*.

In Act III. Scene IV. of the First Part of Henry IV. Mr. Johnson inserts the following very extraordinary note from Warburton.

‘In former copies,——— *CARDED his state*;] *Richard* is here represented as laying aside his royalty, and mixing himself with common jesters. This will lead us to the true reading, which I suppose is, *’SCARDED his State*; *i. e.* discarded, threw off.

WARBURTON.’

Neither Mr. Edwards nor any of Shakespeare’s commentators seem to have had the least idea of this beautiful passage, as it stands in the original. Henry IV. in describing the dissolute intemperate court of Richard, says, that the prince *carded his state*, meaning, that he suffered those ruffian vagrants who in Shakespeare’s time were called *cards*, or men of such a stamp, to mingle with his state. The posterity of those *cards* still subsist in the northern parts of this island, and very possibly still live by making and selling that necessary utensil. If we are not mistaken, the Scotch, to this day, have laws against *cards* and *forners*, who travel about and infect the country; and the penalty is capital, even tho’ they do not rob. As these are matters which depend upon fact, they admit of no dispute. Our great poet might have another allusion to the *carding of wool*, which requires finer and coarser degrees of that commodity, and are *carded into one mixture*. The expression is clear in either or both the senses we have given; and it is plain that when Shakespeare made use of it, *CARD-PLAYING* was very distant from his thoughts.

In the same play Mr. Johnson admits the following note from Mr. Pope: “*He made a blushing cital of himself*,] *Cital* for taxation.” We are, on the other hand, almost positive that a *cital* of a man’s self is no more than his *mentioning*, *citing*, or *quoting* himself.

In Henry V. Scene II. Act I. our editor gives us the following note:

‘Mr. Pope reads: *Than openly imbrace*] But where is the *antithesis* betwixt *hide* in the preceding line, and *imbrace* in this?

The two old *Folio's* read, *Than amply to imbarre*—We certainly must read, as Mr. Warburton advis'd me,—*Than amply to imbare*—lay open, display to view. I am surpriz'd Mr. Pope did not start this conjecture, as Mr. Rowe has led the way to it in his Edition, who reads ;

Than amply to make bare their crooked Titles. THEOBALD.

'Mr. Theobald might have found in the quarto of 1608, this reading,

Than amply to embrace their crooked causes,
out of which line Mr. Pope formed his reading, erroneous indeed, but not merely capricious.'

Perhaps a little knowledge of heraldry would have shewn our editor that the reading of the two old folios was right.—Mr. Johnson, upon Theobald's authority, has in the same play, when Pistol draws his sword, changed the word *beewn*, which is in the old copies, for *drawn*. We apprehend it would be no difficult matter to prove, that in Shakespeare's time, when a man was drunk, he was said to be *beewn*.

Were any fresh proof wanting to convict the editors of Shakespeare of ignorance in his language, the following note of Warburton's, which is preserved by Mr. Johnson, must be more than sufficient.

'———*one, that by suggestion ty'd all the kingdom ;*] i. e. by giving the king pernicious counsel, he *ty'd* or enslaved the kingdom. He uses the word here with great propriety, and seeming knowledge of the *Latin* tongue. For the late *Roman* writers, and their glossers, agree to give this sense to it: *SUGGESTIO est cum magistratus quilibet principi salubre consilium suggerit*. So that nothing could be severer than this reflexion, that that wholesome counsel, which it is the minister's duty to give his prince, was so empoisoned by him, as to produce slavery to his country. Yet all this fine sense vanishes instantaneously before the touch of the *Oxford* Editor, by his happy thought of changing *Ty'd* into *Ty'd*.
WARBURTON.'

We shall allow of Mr. Warburton's interpretation of the word *suggestion* (tho', by the bye, we believe Shakespeare had no such classical idea as his commentators here *suggest*): but to imagine that the word *tye* here signifies to *enslave*, is absurd beyond expression. To *tye*, even to this day, signifies *to equal*, and is derived perhaps from the practice of *riding* and *tying*. It came afterwards to be applied to gaming; as it is at this time in cricket: for instance, when the party who is in equals the number of notches gained by that which is out, the former is said to *tye* the latter. The same expression prevails at cards, and other diversions. This sense of the word renders the queen's speech easy and natural. "Wolfey (says she) was one whose
sug-

suggestion was equal to the voice of the whole kingdom." All the rest of the speech confirms our vindication of Shakespeare's original expression.

Mr. Johnson gives us a long note upon the following passage.

The sea's a thief, whose liquid surge resolves
The moon into salt tears.—————

In this note is crowded the theory of the moon and the sea, and other curious matters; but our editor might have spared all his long display of physical learning, if he had reflected that the whole of Timon's speech here is no other than a very humorous parody of one of Anacreon's odes, in which he proves all the great bodies of nature to be drunkards, by the same philosophy that Timon proves them to be thieves. That Shakespeare had Anacreon's ode before him, is self-evident; but where he found a translation of it, we are uncertain. It is possible his friend Ben Johnson, who was himself a toper, might help him to one.

We think the parade of learning in the first note to Macbeth, might have been omitted with great propriety, if our editor had informed his reader of a simple fact, that Shakespeare hardly deviates, in the plan of his play, from the narrative given by Hector Boyce, a Scotch historian, who wrote before Buchanan, and who took the facts from historians prior to him. Shakespeare, we will venture to assert, had neither Olympiodorus, Photius, Chrysostom, nor any great name, antient or modern, in his eye. In Macbeth's witches he follows Boyce, as he does Plutarch and other historians in Cæsar's apparition to Brutus. Mr. Johnson's learned dissertation would have been more proper to have prefaced the Tempest, where Shakespeare seems to have followed no history, than Macbeth, a play as strictly historical as any of the tragedies he takes from the English chronicles. We cannot venture to pronounce whether Buchanan's History of Scotland was published at the time this tragedy appeared, but it is certain that elegant writer, tho' in many things he was sufficiently credulous, ridicules the whole story of Macbeth's withcraft, and says it is fitter for a play than a history.—Dr. Warburton's long and learned commentary upon a line in the same play,

As whence the fun *gins* his reflection,

is likewise improper and absurd, especially as Mr. Johnson, in a subsequent note, cuts the matter short by telling us, "that both the old folios have *gins*, in contradiction to Warburton, who says that one of these reads it *gives*." We will venture to say, that Shakespeare never consulted any other author concerning

those matters higher than his own observations, or some pamphlet of equal authority with that of the Shepherd of Banbury's Rules.—Mr. Johnson has a note upon the word *aroint*, which he says he can find in no other author (we believe not in English); but we remember foreign authors who write upon witchcraft have mentioned it, as a term that witches use when they prepare to fly through the air; and this seems to confirm Mr. Pope's sense of it, that it signifies *to be gone*.—In the same scene the reader is presented with the following note.

'*And the very points they blow.*] As the word *very* is here of no other use than to fill up the verse, it is likely that *Shakespeare* wrote *various*, which might easily be mistaken for *very*, being either negligently read, hastily pronounced, or imperfectly heard.'

We can by no means see why *various* ought not to be considered in this place as much an expletive as *very*. Perhaps it is more so, for the witch's meaning seems to be, that she has in her possession the exact directions of those winds according to the division of the compass, which surely is *very* exact.

Mr. Johnson in the same page has a note upon the line, "*He shall live a man forbid*;" and he tells us that "Mr. Theobald has very justly explained *forbid* by *accursed*, but without giving any reason of his interpretation. To *bid* is originally *to pray*." We believe, on the contrary, that the witch means no more than that the sailors shall be *forbid* the blessings of sleep. Mr. Johnson, indeed, confirms his interpretation by a Saxon fragment; but the word which he there interprets *pray*, is *bit* not *bid*. It is true a *beadsman*, so low as the reign of queen Elizabeth, signified one who prays for another; but that word evidently comes from the *beads* which the papists make use of in saying their prayers.

Our editor has admitted two very long notes, the one from Theobald, the other from Warburton, concerning the *wayward*, or the *weird* sisters. We shall not transcribe those notes, because both of them are absurd beyond expression. Warburton, indeed, may be right, when he says that *wayward* and *weird* are the very same word differently spelt. The word *weird* is a substantive, signifying neither more nor less than *fate*. In the Northern countries the common people apply to gypsies to have their *weirds*, or their *fortunes*, told. This kind of mantology was very common in Shakespeare's time, and we can almost venture to assert, that he never consulted Bartholinus or any Northern writer upon the subject. We use *weird sister* in the very same sense as we say a *guild brother*, a *horse jockey*, a *mess-mate*, or any of those common expressions.

"*That man may question?*] Are ye any beings with which
man

man is permitted to hold converse, of which it is lawful to ask questions?" We more than suspect that Mr. Johnson is mistaken in this interpretation, and that Banquo means no more than they are in very *questionable shapes*, such as makes it a *question whether they bring with them airs from heaven, or blasts from hell*. *Question* here signifies no more than *doubt*—*I question whether—I doubt whether*. The *question* here is that which arises in Banquo's own mind, whether their intents are *wicked* or *charitable*. Had Mr. Johnson attended to the very passage he was explaining, he must have found that to have been the meaning :

————— Like you, or are you aught
That man may question? —————

That is, *Are you mortal creatures? or, Is your existence questionable, whether ye belong to heaven or hell?*

We shall just observe in this place, what can hardly be thought foreign to our purpose, that the description of Cawdor's death, given by Macbeth to the king, seems to be copied from that of Essex under queen Elizabeth.

‘ *The DEATH of each day's life, sore labour's bath, &c.*] In this encomium upon sleep, amongst the many appellations which are given it, significant of its beneficence and friendliness to life, we find one which conveys a different idea, and by no means agrees with the rest, which is, *The death of each day's life*,—I make no question but *Shakespeare* wrote, *The birth of each day's life*,—the true characteristic of sleep, which repairs the decays of labour, and assists that returning vigour which supplies the next day's activity. The Player-editors seem to have corrupted it for the sake of a silly jingle between *life* and *death*. WARB.

We are almost tempted to be guilty of a Theobaldism, that is, an unmannerly, illiberal insult upon former critics; upon Dr. Warburton who penned, and upon Mr. Johnson who admitted, this note upon one of the most beautiful passages in *Shakespeare*. The whole is as follows :

————— the innocent sleep ;
Sleep that knits up the ravell'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast. —————

How could they imagine that our immortal poet called *sleep*, *the death of each day's life*? how could they be blind to the beautiful transition here between the didactic and the pathetic strain? It is not *sleep*, but *care*, that *Shakespeare* calls *the death of each day's life*; an observation equally just as elegant. *Life* means

the enjoyment of *life*, of which *care* is undoubtedly the *death*. But we have not yet done with this passage.

“ ———— *sleeve of care*.] A skein of silk is called a *sleeve* of silk, as I learned from Mr. Seward, the ingenious editor of Beaumont and Fletcher.” We really believe Shakespeare here intended no allusion to a skein or sleeve of silk, but to the fashion of the garments then worn, in which the sleeves were encumbered with hundreds of yards of lace, narrow ribbands or tape and points, which were very apt to be ravelled. But setting this matter aside, we shall for once indulge the editors and commentators of Shakespeare in substituting an alteration of the original text. Supposing, in their ridiculous manner, instead of *sleeve* we should admit the word *seave*, which is corn promiscuously cut down, and lying ravelled up higgledy-piggledy, which the husbandman binds up into a bundle before it is threshed out: Mr. Johnson, and the other commentators, who presume so much upon the oscitancy of transcribers and printers, cannot say that this emendation is more unnatural than the most natural they have been able to produce.

A gentleman, whom our sultan in criticism has admitted to be one of the dwarfs who hold his train, in his Appendix has mentioned a quotation from Drayton, who says that “grass, like *seave*, was matted.” But we strongly suspect, that the *seave* there mentioned is a kind of sea-weed that grows in an entangled manner. Perhaps the investigation of the word *laver*, which grows entangled or ravelled, may direct us to the truth; and that *seave* is no other than *sea-laver*, a weed well known, and a delicacy in eating, at least; so says Martinus Scriblerus.

Mr. Johnson gives us several notes upon “unmannerly breech’d with gore;” and he himself most sagaciously concludes, “that Dr. Warburton has perhaps rightly put the word *reech’d* for *breech’d*.” We must here refer our reader to this curious collection of conjectures (which would contaminate our page) upon one of the plainest passages in Shakespeare. To *breech* is to *clothe* or to *cover*, and *unmannerly* is neither more nor less than *unseemly*. The reader has Shakespeare’s idea, if he can form the disagreeable one of *a dagger covered with blood*.

Mr. Johnson animadverts upon the following line:

Acquaint you with the perfect spy o’ th’ time.

And endeavours to justify the following reading:

I will —————

Acquaint you with a perfect spy o’ th’ time.

We should have read this line five hundred times over before we could have found out the smallest necessity for an alteration of the original reading. Dr. Warburton very properly says;

that

that it is "the critical juncture." Mr. Johnson observes upon this, "How the *critical juncture* is the *spy o' th' time*, I know not, but think my own conjecture right."—Indeed, sir, we think it is very wrong. Shakespeare had not here the smallest idea of the French *espion*, an informer. He converts the verb *spy* into a noun substantive, which is allowable in the word *view*; and usage has authorized the change. A *spy-glass*, for instance, is just as well understood as a *spying glass*. Upon the whole, Dr. Warburton here deviates into right. It is true that a third murderer in the fourth scene appears, whom Mr. Johnson ridiculously imagines to be the spy Macbeth spoke of; but it is plain, from the conversation of all the three murderers, and from what Macbeth himself says, that he was only added to their number by him, to make the murder more sure.

' *You know your own degrees, sit down :*

At first and last, the hearty welcome.] As this passage stands, not only the numbers are very imperfect, but the sense, if any can be found, weak and contemptible. The numbers will be improved by reading,

——*sit down at first,*
And last a hearty welcome.

But for *last* should then be written *next*. I believe the true reading is,

You know your own degrees, sit down.—To first
And last the hearty welcome.

All, of whatever degree, from the highest to the lowest, may be assured that their visit is well received.'

This is another difficulty that we never could have been so ingenious as to find out. Macbeth tells the company to sit down according to their degrees; but we cannot imagine Shakespeare to be so awkward as to have the least allusion to those degrees in the second line. All he says is, You are heartily welcome, both at the beginning and at the end of the banquet.

Of all the instances of critical sagacity that we have yet produced, perhaps the following is the most remarkable:

' ——*I will venture*

To SCALE'T a little more.] Thus all the editions, as Mr. Theobald confesses, who alters it to *stale't*. And for a good reason, *because he can find no sense* (he says) *in the common reading*. For as good a reason, I, who can, have restored the old one to its place; *To scale't* signifying to weigh, examine and apply it. The author uses it again, in the same sense, in this very play,

SCALING his present bearing with his past.

And

And so Fletcher in *The Maid in the Mill*,

What, SCALE my invention before hand? you shall pardon me for that.

WARBURTON.

‘Neither of Dr. Warburton’s examples afford a sense congruous to the present occasion. In the passage quoted, to *scale* may be to *weigh* and *compare*, but where do we find that to *scale* is to *apply*? If we *scale* the two criticks, I think Theobald has the advantage.’

The reader is here to observe, that Menenius tells the people, he “will *scale* the tale they have already heard, a little more.” We shall not insult Mr. Johnson and his brother-commentators, for holding their heads so high that they cannot take care of their shins. There is not perhaps in the northern language a more frequent expression than the word *scale* to signify to *disperse*. *You scale the salt. The kirk, or school, is scaled*, that is, *they are broken up, or the people in them dispersed*. It is possible that Shakespeare might have picked up the word in Scotland, where, it is very probable, he was among the other players, whom queen Elizabeth, at the request of James, in 1699, sent down to entertain his court at Edinburgh for one season. In the Glossary to the *Evergreen*, printed at Edinburgh, 1761, we have *skail*, to scatter.

[*To be concluded in our next.*]

III. *Twenty of the Plays of Shakespeare, being the whole Number printed in Quarto during his Life-time, or before the Restoration, collated where there were different Copies, and published from the Originals, by George Steevens, Esq; in four Volumes. 8vo. Pr. 1 l. Tonson.*

WE have long earnestly wished for such a publication as this before us; and we have the greatest reason to believe that Mr. Steevens has discharged his duty as an editor, ably and faithfully. It is not our province to re-collate the valuable editions he has given us of his author; but we are confirmed by this edition in the opinion we have often declared (see vol. xx. p. 332.) that Shakespeare’s original text is defensible against almost all the alterations of later editors. An author of a liberal education, and a generous spirit, might acquire immortal reputation to himself, by adding a fifth volume to the work before us, and therein vindicating the original Shakespeare *simplex munditiis*.

Mr. Steevens has prefixed to his edition of Shakespeare’s twenty plays, what he calls ‘an Advertisement to the Reader.’

The

' The plays of Shakspeare (says he) have been so often republished, with every seeming advantage which the joint labours of men of the first abilities could procure for them, that one would hardly imagine they could stand in need of any thing beyond the illustration of some few dark passages. Modes of expression must remain in obscurity, or be retrieved from time to time, as chance may throw the books of that age into the hands of critics who shall make a proper use of them. Many have been of opinion that his language will continue obscure to all those who are unacquainted with the provincial expressions which they suppose him to have used ; but for my own part, I cannot believe but that those which are now local may once have been universal, and must have been the language of those persons before whom his plays were represented. However, it is certain that the instances of obscurity from this source are very few.

' Some have been of opinion, that even a particular syntax prevailed in the time of Shakspeare ; but, as I do not recollect that any proofs were ever brought in support of that sentiment, I own I am of the contrary opinion.

' In his time indeed a different arrangement of syllables had been introduced in imitation of the Latin, as we find in Ascham ; and the verb was very frequently kept back in the sentence ; but in Shakspeare no marks of it are discernible : and though the rules of syntax were more strictly observed by the writers of that age than they have been since, He of all the number is perhaps the most ungrammatical. To make his meaning intelligible to his audience seems to have been his only care, and with the ease of conversation he has adopted its incorrectness.'

We cannot entirely adopt all this editor's ideas in the above passage. We agree that the expressions which are now local, may have once been universal ; but we are of opinion, that the instances of obscurity from this source, viz. (present locality) are numerous ; and we can venture to appeal to the preceding article as a proof of our assertion. The English language, since the days of Shakspeare (if Mr. Steevens will pardon the expression) has septentrionized ; and it is in vain for an inhabitant of the more southern parts of Great Britain to attempt to recover the meaning of many of Shakspeare's words, without going northward.

Tho' Mr. Steevens thinks that no particular syntax prevailed in the time of Shakspeare, we must be of opinion, that Shakspeare had a syntax peculiar to himself. The very first scene of the Tempest supplies us with a proof of what we assert, by the *subauditur* of the word *perdition* after soul——Soul-*perdition* in opposition to *hair-perdition*. Such deviations from the received rules

rules of syntax have encouraged the editors of Shakespeare in their licentiousness of conjectural alterations.

' I thought (continues the editor) it would not be unacceptable to the lovers of Shakespeare to collate all the quartos I could find, comparing one copy with the rest, where there were more than one of the same play; and to multiply the chances of their being preserved, by collecting them into volumes, instead of leaving the few that have escaped, to share the fate of the rest, which was probably hastened by their remaining in the form of pamphlets, their use and value being equally unknown to those into whose hands they fell.

' Of some I have printed more than one copy; as there are many persons, who not contented with the possession of a finished picture of some great master, are desirous to procure the first sketch that was made for it, that they may have the pleasure of tracing the progress of the artist, from the first light colouring to the finishing stroke. To such the earlier editions of King John, Henry the Fifth, Henry the Sixth, the Merry Wives of Windsor, and Romeo and Juliet, will, I apprehend, not be unwelcome; since in these we may discern as much as will be found in the hasty outlines of the pencil, with a fair prospect of that perfection to which He brought every performance He took the pains to retouch.'

Mr. Steevens then gives us Mr. Pope's character of the quarto edition of Shakespeare's plays, which, together with his own excellent remarks, is too curious to be omitted here.

" The folio edition (says he) in which all the plays we now receive as his were collected, was published by two players, Heminges and Condell, in 1623, seven years after his decease. They declare that all the other editions were stolen and surreptitious, and affirm theirs to be purged from the errors of the former. This is true as to the literal errors, and no other; for in all respects else it is far worse than the quartos.

" First, because the additions of trifling and bombast passages are in this edition far more numerous. For whatever had been added since those quartos, by the actors, or had stolen from their mouths into the written parts, were from thence conveyed into the printed text, and all stand charged upon the author. He himself complained of this usage in Hamlet, where he wishes *those who play the clowns would speak no more than is set down for them* (Act 3. Sc. 3.). But as a proof that he could not escape it, in the old editions of Romeo and Juliet, there is no hint of the mean conceits and ribaldries now to be found there. In others the scenes of the mobs, plebeians, and clowns, are vastly shorter than at present; and I have seen one in particular (which seems to have belonged to the play-house, by having

ing the parts divided by lines, and the actors names in the margin) where several of those very passages were added in a written hand, which since are to be found in the folio.

“ In the next place, a number of beautiful passages were omitted, which were extant in the first single editions; as it seems without any other reason than their willingness to shorten some scenes.”

‘ To this I must add, that I cannot help looking on the Folio as having suffered other injuries from the licentious alteration of the players; as we frequently find in it an unusual word changed into one more popular; sometimes to the weakening the sense, which rather seems to have been their work, who knew that plainness was necessary for the audience of an illiterate age, than that it was done by the consent of the author: for he would hardly have unnerved a line in his written copy, which they pretend to have transcribed, however he might have permitted many to have been familiarized in the representation. Were I to indulge my own private conjecture, I should suppose that his blotted manuscripts were read over by one to another among those who were appointed to transcribe them; and hence it might easily happen, that words of similar sounds, though of senses directly opposite, might be confounded with each other. They themselves declare that Shakespeare’s time of blotting was past, and yet half the errors we find in their edition could not be merely typographical. Many of the Quarto’s (as our own printers assure me) were far from being unskilfully executed, and some of them were much more correctly printed than the Folio, which was published at the charge of the same proprietors, whose names we find prefixed to the older copies: and I cannot join with Mr. Pope in acquitting that edition of more literal errors than those which went before it. The particles in it seem to be as fortuitously disposed, and proper names as frequently undistinguished by Italic or capital letters from the rest of the text. The punctuation is equally accidental; nor do I see on the whole any greater marks of a skilful revisal, or the advantage of being printed from unblotted originals in the one than in the other. One reformation indeed there seems to have been made, and that very laudable; I mean the substitution of more general terms for a name too often unnecessarily invoked on the stage; but no jot of obscenity is omitted: and their caution against prophaneness is, in my opinion, the only thing for which we are indebted to the judgment of the editors of the Folio.

‘ How much may be done by the assistance of the old copies will now be easily known; but a more difficult task remains behind,

ehind, which calls for other abilities than are requisite in the aborior collator.

‘ From a diligent perusal of the comedies of contemporary authors, I am persuaded that the meaning of many expressions in Shakespeare might be retrieved; for the language of conversation can only be expected to be preserved in works, which in their time assumed the merit of being pictures of men and manners. The stile of conversation we may suppose to be as much altered as that of books; and in consequence of the change, we have no other authorities to recur to in either case. Should our language ever be recalled to strict examination, and the fashion become general of striving to maintain our old acquisitions instead of gaining new ones, which we shall at last be obliged to give up, or be incumbered with their weight: it will then be lamented that no regular collection was ever formed of the old English books; from which, as from antient repositories, we might recover words and phrases as often as caprice or wantonness should call for variety; instead of thinking it necessary to adopt new ones, or barter solid strength for feeble splendor, which no language has long admitted, and retained its purity.’

Mr. Steevens is of opinion, that the stage was barren of productions before the time of Shakespeare; ‘ But we forget, says he, that we have hardly any acquaintance with the authors of that period, though some few of their dramatic pieces may remain. The same might be almost said of the interval between that age and the age of Dryden, the performances of which, not being preserved in sets, or diffused as now, by the greater number printed, must lapse apace into the same obscurity.’

Our editor might, in this passage, have mentioned the collection of old plays printed by Dodsley, which in part obviates the loss he regrets. With regard to the interval between the age of Shakespeare and that of Dryden, it certainly was very barren of dramatic performances, because the times were unfavourable for such productions. It is true that masque-acting, a species of the drama, was then in vogue at court, and in private noblemen's families; but few of those performances have perished. The exhibitions were magnificent beyond expression; royal personages were often the actors, and Inigo Jones was the machinist.

‘ It is not (continues Mr. Steevens) merely to obtain justice to Shakespeare, that I have made this collection, and advise others to be made. The general interest of English literature, and the attention due to our own language and history, require that our antient writings should be diligently reviewed. There is no age which has not produced some works that deserved to be

be remembered ; and as words and phrases are only understood by comparing them in different places, the lower writers must be read for the explanation of the highest. No language can be ascertained and settled, but by deducing its words from their original sources, and tracing them through their successive varieties of signification ; and this deduction can only be performed by consulting the earliest and intermediate authors.'

Our editor has here omitted one of the chief directories for ascertaining the language of Shakespearë, and other old English authors, which is that locality of language we have already touched upon. But our language has not only migrated from place to place, but from rank to rank of subjects. Terms that in Shakespearë's time were familiar to a peer, are now common with a cobbler. Of this we have given some specimens in our Review of Johnson's Shakespearë.

Mr. Steevens has, we think, with great justice asserted, against the common opinion, the credit that is due to the quarto editions of the plays he has republished.

' To incite the continuance, and encourage the extension of this domestic-curiosity, is one of the purposes of the present publication. In the plays it contains, the poet's first thoughts, as well as words, are preserved ; the additions made in subsequent impressions, distinguished in italics, and the performances themselves make their appearance with every typographical error ; such as they were before they fell into the hands of the player-editors. The various readings, which can only be attributed to chance, are set down among the rest, as I did not chuse arbitrarily to determine for others, which were useless, or which were valuable. And many words differing only by the spelling, or serving merely to shew the difficulties which they to whose lot it first fell to disentangle their perplexities must have encountered, are exhibited with the rest. I must acknowledge that some few readings have slipped in by mistake, which can pretend to serve no purpose of illustration, but were introduced by confining myself to note the minutest variations of the copies, which soon convinced me that the oldest were in general the most correct. Though no proof can be given that the poet super-intended the publication of any one of these himself, yet we have little reason to suppose that he who wrote at the command of Elizabeth, and under the patronage of Southampton, was so very negligent of his fame as to permit the most incompetent judges, such as the players were, to vary at their pleasure what he had set down for the first single editions ; and we have better grounds for a suspicion that his works did materially suffer from their presumptuous corrections after his death.'

The

‘ The sixteen plays (continues our editor) which are not in these volumes, remained unpublished till the Folio in the year 1623, though the compiler of a work called *Theatrical Records*, mentions different single editions of every one of them before that time. But as no other of the editors could ever meet with such, nor has any one else pretended to have seen them, I think myself at liberty to suppose the compiler supplied the defects of the list out of his own imagination; since he must have had singular good fortune to have been possessed of two or three different copies of all, when neither editors nor collectors, in the course of near fifty years, have been able so much as to obtain the sight of one of the number.

‘ At the end of the last volume I have added a tragedy of king Leir, published before that of Shakespearè, which it is not improbable he might have seen, as the father kneeling to the daughter, when she kneels to ask his blessing, is found in it; a circumstance two poets were not very likely to have hit on separately; and which seems borrowed by the latter with his usual judgment, it being the most natural passage in the old play; and is introduced in such a manner as to make it fairly his own. The ingenious editor of *The Reliques of ancient Poetry* having never met with this play, and as it is not preserved in Mr. Garrick’s collection, I thought it a curiosity worthy the notice of the public.

‘ I have likewise reprinted *Shakespearè’s sonnets*, from a copy published in 1609, by G. Eld, one of the printers of his plays; which added to the consideration that they made their appearance with his name, and in his life-time, seems to be no slender proof of their authenticity. The same evidence might operate in favour of several more plays which are omitted here, out of respect to the judgment of those who had omitted them before.’

With all due submission to Mr. Steevens, we are of opinion that every edition of any play of Shakespearè is retrievable, with a little industry; but they are not to be sought for in modern collections. They must be dug out of the rubbish of old libraries, belonging to ancient English families, where such publications often lie neglected and unnoticed, under the title of old and antiquated. We know of only one play that was totally suppressed, and that was the tragedy of *Gowry’s Conspiracy*, written by order of James I. His majesty always took care to exhibit himself and the real personages of the play, at the same time that the mock personages were brought upon the stage. Sir Robert Cecil took great pains to convince James of the absurdity of such an entertainment, and at last prevailed with him
to

to suppress it, and all the copies of the play. We are partly indebted for this little theatrical anecdote to Winwood's Memorials. For the reader's satisfaction, we here subjoin the plays republished by this gentleman, with the dates of their editions.

Volume the First. Containing,

A Midsummer Night's Dreame,	—	1600
A pleasant comedy of the Merry Wives of Windsor,		1619
The Merry Wives of Windsor,	—	1630
Much Adoe about Nothing,	—	1600
The comickall History of the Merchant of Venice		1600
Loues Labour's Lost	— —	1631

Volume the Second. Containing,

The Taming of the Shrew,	—	1631
The History of King Lear,	— —	1608
The troublesome Raigne of King John. In Two Parts.		1611
The Tragedie of Richard the Second,	—	1615
The Historie of Henry the Fourth,	—	1613
The Second Part of Henry the Fourth,	—	1600

Volume the Third. Containing,

The Chronicle History of Henry the Fifth,	—	1608
The Contention of the Two famous Houses of Lancaster and Yorke. In Two Parts,	—	no date
The Tragedy of Richard the Third,	—	1612
The most lamentable Tragedie of Titus Andronicus,		1611
The History of Troylus and Cresseida,	—	1609

Volume the Fourth. Containing,

The most excellent Tragedie of Romeo and Juliet,	1597
The most lamentable Tragedie of Romeo and Juliet,	1609
The Tragedy of Hamlet Prince of Denmarke,	1611
The Tragedy of Othello, the Moore of Venice,	1622
Shakespeare's Sonnets and Louer's Complaint,	1609
<i>The History of King Leir and his Three Daughters,</i>	1605

IV. *The History of the Colony of Massachusetts-Bay, from the first Settlement thereof in 1628, until its Incorporation with the Colony of Plimouth, Province of Main, &c. by the Charter of King William and Queen Mary, in 1691. By Mr. Hutchinson, Lieutenant-Governor of the Massachusetts Province. The Second Edition, 8vo. Pr. 6s. Robinson and Roberts.*

THE colonies of North-America are now become of so much importance, that their history is well worth our most attentive perusal.

The volume before us gives such an account of the unconquerable perseverance with which the first settlers of the colony of the Massachusetts maintained their freedom, as will, if properly considered, deter us from attempting to wrest it from their posterity, who seem to inherit the same undaunted spirit, and invincible love of liberty.

However different the religion, the manners, the temper, and the genius of the different colonies may be, they all agree in the same free spirit, which they possess from their ancestors; who were themselves as totally dissimilar in every respect, but in an unshaken resolution to maintain their liberties from violation, though at the expence of resigning every necessary and every pleasure which society, arts, and elegance furnish; and encountering every hardship which an unknown, inhospitable, and savage land should oppose to them. Never was there a more glorious sacrifice to liberty; a sacrifice which, in former ages, would have even deified its votaries.

The history before us (as the author is pleased to stile it, though more properly a chronicle of transactions) has undergone a second edition, and is clear in its stile, and sensible in its matter. Mr. Hutchinson carries his account of the colony from the first effectual settlement made at New-Plimouth, in the year 1620, to the year 1692. The transactions which that space of time furnish, are curious for their strangeness and variety, and instructive from their consequences.

When we read of the astonishing hardships and dangers which the first settlers encountered, and the wisdom and fortitude with which they overcame them, so as to found such a prosperous and useful colony, under good and wise regulations, we shall learn to revere the forefathers of the Americans, and to esteem their posterity. 'It shews some little fortitude, says Mr. Hutchinson, in a man in health and vigour, who goes through the fatigues of a long voyage, and spends but a few months in a wilder-

wildernefs, among favages, and in a climate more fevere than he had ever experienced. What muft we think, then, of perfons of rank and good circumftances in life, bidding a final adieu to all the conveniencies and delights of England, their native country; and expofing themfelves, their wives and children, to inevitable hardships and fufferings, in a long voyage acrofs the Atlantic, to land upon a moft inhospitable fhore, deftitute of any kind of building to fecure them from the inclemency of the weather, and of moft forts of foods to which they had been ufed at their former home ¹.’

What the real hardships were which they fufained, and how dreadfully fevere, may be feen in the following paffage, which describes what befel the colonifts after their firft landing :

‘ The weather held tolerable until the 24th of December; but the cold then came on with violence. Such a Christmas-eve they had never feen before. From that time to the 10th of February, their chief care was to keep themfelves warm, and as comfortable in other refpects as their fcant provifions would permit. The poorer fort were much expofed, lying in tents and miserable hovels; and many of them died of the fcurvy and other diftempers. They were fo fhort of provifions, that many were obliged to live upon clams, muffels, and other fhell-fifh, with ground nuts and acorns inftead of bread. One that came to the governor’s houfe to complain of his fufferings, was prevented, being informed, that even there, the laft batch was in the oven. Some inftances are mentioned of great calmnefs and refignation in this diftrefs. A good man, who had asked his neighbour for a difh of clams, after dinner returned thanks to God who had given him to fuck of the abundance of the feas, and of treasure hid in the fands ².’——

Such were the perils, dangers, and diftreffes, which the ancestors of the prefent Americans fufained, while their brethren, our forefathers, were repofing here on beds of down, and regaling themfelves with the luxuries of opulence and plenty. The perils of their labour we reap, and enjoy all the productions of America, befides furnifhing the inhabitants with our manufactures. Their purfuit was liberty, which they gloriously obtained, and bequeathed to their pofterity; and we have too high an opinion of national juftice to believe it will ever be wrefted from them.

It was not until the year 1634 that our form of government began to take place among the colonifts, and the freemen

¹ p. 19.

² p. 23.

to chuse their representatives³; this form they fell into of course, and it was afterwards recognized and confirmed to them by the king's charter. It was not long before the baleful spirit of fanaticism and enthusiasm excited such religious schisms, as had well nigh overwhelmed the whole colony in the ruin of religious zeal and bigotted rage! And we cannot sufficiently admire the spirit and prudence of the council or government there, which, with a wise, though rigorous firmness, suppressed the first appearances of those dissensions in religion, which, if permitted to prevail, would have destroyed the infant colony by its own hands. Variety in religion may perhaps be tolerated in full-grown societies, without much injury; but surely a young community can never grow under the losses of a continual and idle pursuit of different sectaries and preachers, and that personal hatred and animosity which, when excited by clashing opinions in religion, are of the most virulent and implacable nature. A timely and authoritative suppression of such disputes, though termed persecution by the excitors and maintainers of them, was certainly the salvation of the colony.

The same wisdom of the council drew their attention to the encouragement of science, and seminaries of learning. 'Therefore, in the year 1642, the college of Cambridge was put, says Mr. Hutchinson, upon a more respectable footing than it had been. The governor, deputy-governor, and magistrates, and the ministers of the six adjacent towns, with the president, were made a corporation for ordering and managing the affairs of the college; and nine young gentlemen, at a public commencement this year, received the degrees of bachelor of arts. The theses, with a particular account of the whole proceeding, was published in England. I know of but two extant; and as my chief design is to preserve from oblivion every transaction which posterity may think of any importance, I shall give it a place in the Appendix⁴.'

Mr. Hutchinson has given us here a copy of an act of parliament, which, as it may shew us how differently our ancestors thought of the merits of the colonists, and the encouragement they deserved, from what some people seem to think, we shall lay before our readers, that they may compare the measures and dispositions of our forefathers with those of the present times. The act runs thus:

'Whereas the plantations in New-England have, by the blessing of the Almighty, had good and prosperous success, without any public charge to the state, and are now likely to prove very happy for the propagation of the gospel in those

parts, and very beneficial and commodious to this kingdom and nation; the commons now assembled in parliament do, for the better advancement of those plantations, and the encouragement of the planters to proceed in their undertaking, ordain, that all merchandizing goods, that by any person or persons whatever, merchant or other, shall be exported out of this kingdom of England into New-England, to be spent, used or employed there; or being of the growth of that kingdom, shall be from thence imported hither, or shall be laden or put on board any ship or vessel for necessities in passing to and fro; and all and every the owner or owners thereof shall be freed and discharged of and from paying and yielding any custom, subsidy, taxation, or other duty for the same, either inward or outward, either in this kingdom or New-England, or in any port, &c.' ¹

From the account which Mr. Hutchinson has given of the Indians, they appear to be as low and detestable as any people ever were, if we except the negroes of Africa.

'The principle or persuasion, says he, that all things might be in common, might cause hospitality, where the like was expected in return, without any great degree of virtue. Some appearances there were of compassion, gratitude, and friendship, and of grief at the death or distress of their children or near relations. Some degree of these social affections are inseparable from human nature. Vices they had many. They were false, malicious, and revengeful. The least injury roused in them a deadly hatred, which could never be allayed.

'They were infinitely cruel to their enemies, cutting and mangling their bodies, and then broiling them alive upon hot embers, and inflicting the most exquisite torments they could invent. They were not known to feed upon the flesh of their enemies after the English came among them. The men were lazy and idle, never employing themselves about any other business than what was of absolute necessity for their support, and such as the women were not capable of. More dirty, foul, and sordid than swine, being never so clean and sweet as when they were well greased ³.'

But, to shade the deformity of this character, they are said to have 'shewed courtesy to the English on their first arrival, were hospitable, and made such as could eat their food welcome to it, and readily instructed them in planting and cultivating the Indian corn; and some of the English who lost themselves

¹ p. 114.

³ p. 469.

in the woods, and must otherwise have perished by famine, they relieved and conducted home ⁴.'

Their state seems to have been a state of nature, indeed; but that of the most abominable and brutal kind, from which they are too inflexible in their tempers to be ever recalled.

It may not, at this juncture particularly, be unacceptable to our readers, to see the declaration of rights made in 1661, by the general court of this province, held at Boston.

' I. Concerning our liberties—We conceive the patent (under God) to be the first and main foundation of our civil polity here, by a governor and company, according as is therein expressed. 2. The governor and company are, by patent, a body politique, in fact and in name. 3. This body politique is vested with a power to make freemen, &c. 4. These freemen have power to chuse annually a governor, deputy-governor, assistants, and their select representatives or deputies. 5. This government hath also power to set up all sorts of officers, as well superior as inferior, and point out their power and places. 6. The governor, deputy-governor, and select representatives and deputies, have full power and authority, both legislative and executive, for the government of all the people here, whether inhabitants or strangers, both concerning ecclesiastical and civil, without appeals, excepting law or laws repugnant to the laws of England. 7. This government is privileged by all fitting means (yea, if need be) by force of arms, to defend themselves both by land and sea, against all such person or persons as shall at any time attempt or enterprize the destruction, invasion, detriment, or annoyance of the plantation, or its inhabitants therein, besides other privileges mentioned in the patent, not here expressed, &c. 8. We conceive any imposition prejudicial to the country, contrary to any just law of ours (not repugnant to the laws of England) to be an infringement of our rights.

' II. Concerning our duty of allegiance to our sovereign lord the king: 1. We ought to uphold, and to our power maintain this place, as of right belonging to our sovereign lord the king, as holden of his majesty's manor of East-Greenwich, and not to subject the same to any foreign prince or potentates whatsoever. 2. We ought to endeavour to preserve his Majesty's royal person, realms and dominions; and, so far as lieth in us, to discover and prevent all plots and conspiracies against the same. 3. We ought to seek the peace and prosperity of our king and nation, by a faithful discharge in the governing of this people

committed to our care : First, by punishing all such crimes (being breaches of the first and second table) as are committed against the peace of our sovereign lord the king, his royal crown and dignity. Secondly, in propagating the gospel, defending and upholding the true Christian religion, according to the faith given by our Lord Christ in his word ; our dread sovereign, being stiled defender of the faith, &c. The premisses being considered, it may well stand with the loyalty and obedience of such subjects as are thus privileged by their rightful sovereign (for himself, his heirs and successors for ever) as cause shall require, to plead with their prince against all such as shall at any time endeavour the violation of their privileges⁵.’ A conviction of these rights being unalienable, led this government to prefer an address to king Charles the Second, who from the misrepresentations of some enemies to the colony, had established four commissioners with absolute dominion over them, in direct violation of their charters.

This address, after having premised at large the foundation of their rights, and the falsity of what had been charged upon them, closes with the following remarkably pathetic supplication :

‘ Sir, The all knowing God knows our greatest ambition is to live a poor and quiet life, in a corner of the world, without offence to God or man. We came not into this wilderness to seek great things to ourselves ; and if any come after us to seek them here, they will be disappointed. We keep ourselves within our line, and meddle not with matters abroad ; a just dependance upon, and subjection to your majesty, according to our charter, it is far from our hearts to disacknowledge. We so highly prize your favourable aspect (though at this great distance) as we would gladly do any thing that is within our power to purchase the continuance of it. We were willing to testify our affection to your majesty’s service, by answering the proposal of your honourable commissioners, of which we doubt not but they have already given your majesty an account. We are carefully studious of all due subjection to your majesty, and that not only for wrath, but for conscience sake ; and should Divine Providence ever offer an opportunity wherein we might, in any righteous way, according to our poor and mean capacity, testify our dutiful affection to your majesty, we hope we should most gladly embrace it. But it is a great unhappiness

⁵ p. 529.

to be reduced to so hard a case, as to have no other testimony of our subjection and loyalty offered us but this, viz. to destroy our own being, which nature teacheth us to preserve, or to yield up our liberties, which are far dearer to us than our lives, and which, had we had any fears of being deprived of, we had never wandered from our fathers houses into these ends of the earth, nor laid our labours and estates therein, besides engaging in a most hazardous and difficult war, with the most warlike of the natives, to our great charge, and the loss of some of the lives of our dear friends. Neither can the deepest invention of man find out a more certain way of consistence, than to obtain a royal donation from so great a prince, under his great seal, which is the greatest security that may be had in human affairs.

‘ Royal Sir, it is in your power to say of your poor people in New-England, they shall not die. If we have found favour in the sight of our king, let our life be given us at our petition, or rather that which is dearer than life, that we have ventured our lives, and willingly passed through many deaths to obtain, and our all, at our request. Let our government live, our patent live, our magistrates live, our laws and liberties live, our religious enjoyments live; so shall we all yet have further cause to say from our hearts, Let the king live for ever. And the blessing of them that were ready to perish shall come upon your majesty, having delivered the poor that cried, and such as had none to help them. It was an honour to one of your royal ancestors, that he was called the poor man’s king. It was Job’s excellency that he sat as king among his people, when he was a father to the poor. They are a poor people (destitute of outward favour, wealth and power) who now cry unto their lord the king. May your Majesty please to regard their cause, and maintain their right: it will stand among the marks of lasting honour to after-generations; and we and ours shall have lasting cause to rejoice, that we have been numbered among your majesty’s most humble servants and suppliants ³.’

For a further knowledge of this colony, its foundation, progress, government, religion, and rights, we must refer our readers to the book before us, which we can safely recommend as worthy their perusal.

³ p. 542.

V. *The Divine Legation of Moses demonstrated. In nine Books. The fourth Edition, corrected and enlarged. By William, Lord Bishop of Gloucester. In V. Vols. 8vo. Pr. 1 l. 10 s. Millar. [Continued.]*

IN a former Number *, we gave our readers a summary view of the *first* volume of the *Divine Legation*; we come now to the *second*, which is employed in proving the minor proposition of the two syllogisms; the first, that the “Jewish religion and society had no future state for their support:” the other, that “Moses, an ancient lawgiver, and learned in all the wisdom of Egypt, purposely instituted such a religion;” in order to which the third general proposition was to be enforced, that “the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of the Mosaic dispensation.” But in proving the *minor*, a method somewhat different from that observed in proving the *major* propositions was to be followed. *These*, in the first volume, were proved *successively*, and in order. But here, as the author observes, the minor propositions are enforced all the way *together*. And this difference, he thinks, arises from the reason of the thing; the facts, he says, brought to prove the doctrine to be omitted, do, at the same time, *accidentally* shew that the omission was designed; and the reasons brought to prove the uses in a designed omission, *necessarily* shew that the doctrine was omitted. The conclusion of the first volume, which detected the absurdity and falsity of the atheistic principle, that “religion was an invention of politicians, and a creature of the state,” gives our author an occasion to enquire, whether its true original was not as well from *revelation* as from *natural reason*.

In the introduction therefore to the second volume, he endeavours to shew that the universal pretence to revelation proves *some* revelation must be true; that this *true* revelation must have some characteristic marks to distinguish it from the *false*, and that these *marks* are to be found in the institutions of Moses.

But this was only by way of introduction, and to lead the reader more easily into the main road of the author’s enquiry; by shewing that he pursued no desperate adventure while he endeavoured to deduce the *divinity* of Moses’s law from the circumstances of the law itself.

His lordship then continues the recapitulation of his argument in the following manner:

* See Crit. Rev. for Nov. 1765.

‘ In the second volume I proceeded to the proof of the minor propositions, that the Jewish religion and society had no future state for their support : and that Moses, an ancient lawgiver, and learned in all the wisdom of Egypt, purposely instituted such a religion. To evince these truths with sufficient evidence, the nature of that institution was to be first understood ; which again required a general knowledge, at least, of the manners and genius of the Hebrew people ; and of the character and abilities of their lawgiver. Now these having been entirely fashioned on Egyptian models, it was further expedient that we should know the state of the Egyptian superstition and learning in that early period.

‘ 1. In order to this, the following proposition is advanced, that “ the Egyptian learning celebrated in scripture, and the Egyptian superstition there condemned, were the very learning and superstition represented by the Greek writers as the honour and opprobrium of that kingdom.” Where I first state the question ; and then shew the equal extravagance of each of those two parties amongst the learned, who have been accustomed to advance or to depress the high antiquity of Egypt.

‘ 1. I corroborate the proposition, first, by fact, the testimony of holy scripture, and of the ancient Greek writers, set together and supporting one another ; and both supported by circumstances regarding the peculiar situation of the land of Egypt. And here the objections of the author of the sacred and prophane history of the world connected, frightened by the common panic of the high antiquity of Egypt, are confuted and exposed.

‘ Secondly, by reason, in an argument drawn from the nature, origin, and various uses of their so famed hieroglyphics. Where it is shewn,

‘ 1. That this species of writing was employed by the Egyptians as the vehicle of learning, even after the invention of letters : for which no good reason can be assigned but this, that they were applied to the same purpose before. Now letters were in use amongst them before the time of Moses.

‘ 2. Again, it is shewn that the Onirocritics borrowed their art of deciphering dreams from hieroglyphic symbols : but hieroglyphic symbols were the mysterious vehicle of the civil science and of the theology of the Egyptians. Now Onirocritic or the art of interpreting of dreams was practised in the time of Joseph.

‘ 3. And again, it is shewn that animal-worship in Egypt arose from the mysterious use of the same hieroglyphic symbols. Now animal-worship was established among them before the time of Moses.

‘ From all this, it appears, that Egypt was of that high antiquity which scripture and the best Greek writers concur to represent it. By which, we come to understand what were the specific manners and superstitions of Egypt in the time of Moses ; these being, as it now appears, identically the same with what the Greek writers have delivered to us.

‘ In the course of this proof from reason, which opens at large the nature, origin, and various kinds of Egyptian hieroglyphics, I interweave (as the explanation of my subject necessarily required) a detailed history of the various modes of ancient communication amongst men, as well by real and literary characters, as by words and action : and shew how speech and writing ran parallel in their progress ; and influenced, and were influenced by, one another. On the same account, when I come to the origin of brute-worship, I give the history of the various modes of ancient idolatry, in the order in which they rose, one out of another.

‘ These things I have not only made to serve in support of the question I am here upon, but likewise in support of one question preceding, and one of which is to follow.

‘ For in the history of the various modes of ancient communication was laid, as the reader will find, the foundation of my discourses on the nature of ancient prophecies in the sixth book.

‘ And, in the history of the various modes of ancient idolatry, the reader hath a necessary supplement to what had been said before on the same subject, in the latter end of the third book, against the athéist’s pretended origin of religion.

‘ So studious have I been to observe, what a great master of reason lays down as the rule and test of good order in composition, “ That every former part may give strength to all that follow ; and every latter bring light unto all before.”

‘ But the high antiquity of Egypt, tho’ proved from antiquity itself, seemed not to be enough secured, while the authority of one great modern remained entire, and his reasonings unanswered.

‘ In the next place, therefore, I examine Sir Isaac Newton’s chronology of the Egyptian empire ; a chronology erected on the supposed identity of Osiris and Sesostris ; which is a fancy that not only contradicts all sacred as well as prophane antiquity, but, what is still more, the very nature of things.

‘ In the course of this confutation, the causes of that endless confusion in the early Greek history and mythology, are inquired into and explained : which serves, at the same time, to confirm and illustrate all that hath been occasionally said in the latter end of the third book, and, here again, in this fourth,

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concerning—the origin and progress of idolatry,—the genius of pagan religion,—the gentile modes of worship,—and their theological opinions.

‘ Thus far concerning the high antiquity of Egypt. Which, besides the immediate purpose of leading us into the true idea of the Jewish institution in general, hath these further uses :

‘ We have seen in the foregoing volume, that Egypt, as it was most famed for the arts of legislation, so it most of all inculcated the doctrine of a future state of rewards and punishments. Now, if Egypt were indeed of the high antiquity here assigned unto it, that doctrine must needs be of national belief, at the time the Hebrews lived there in slavery. But then they having, as we find in scripture, thoroughly imbibed the religious notions of the place, must needs be much prejudiced in favour of so reasonable and flattering a doctrine : consequently their lawgiver, who likewise had been bred up in all the learning of Egypt, would, if he had acted only by human direction, have, in imitation of his masters, taken advantage of this favourable prejudice to make the doctrine of a future state the grand sanction of his religion and law.

‘ Again, the proof of the high antiquity of Egypt, was necessary to vindicate sacred scripture ; which all along declares for that antiquity ; and which the Deist having endeavoured to take advantage of, in opposing Moses’s pretence to inspiration, some imprudent believers were grown not unwilling to explain away. Sir Isaac Newton’s chronology afforded them the aid they wanted : and while it offered itself in support of the Bible-divinity, they seemed little attentive to the liberties it had taken with the Bible-history.

‘ 2. In order to bring on this truth of the high antiquity of Egypt nearer to my purpose, I proceeded to the second proposition, “ That the Jewish people were extremely fond of Egyptian manners, and did frequently fall into Egyptian superstitions : and that many of the laws given to them by the ministry of Moses were instituted partly in compliance to their prejudices, and partly in opposition to those superstitions.” In the proof of the first part of this proposition, I shew the high probability that the law was instituted with reference to Egyptian manners ; and through the proof of the second, is deduced a demonstration that it was actually so framed.

‘ For a further illustration of this argument, I give an account of the degeneracy of the Hebrew people, and of their amazing propensity to imitate the manners of Egypt, from the time that Moses was first sent upon his mission, to their entire settlement in the land of Judea : which fully shews (what will stand us in stead, hereafter) that a people so perverse and headstrong

strong needed, in the construction of their civil and religious institutions, all possible curbs to disorder : now of all such curbs, the doctrine of a future state was ever held the chief in ancient policy ; and as this doctrine was so peculiarly Egyptian, they must needs have the most favourable prejudice towards it.

‘ But then, as it might perhaps be objected, that while I am endeavouring to get this way, into the interior of the Jewish constitution, I open a back door to the ravages of infidelity : it was thought necessary, in order to prevent the Deist’s taking advantage of the great truth contained in the preceding proposition, (which is the second) to guard it by the following, (which is the third) viz. “ That Moses’s Egyptian learning, and the laws instituted in compliance to the people’s prejudices, are no reasonable objection to the divinity of his mission.” Where, in explaining the first part, which shews what this learning was, and how well it suited with Moses’s mission, I had occasion to inquire into the origin and use of the schools of the prophets : which the reader will find of this further use, viz. To give strength and support to what is said in the sixth book of the Nature of the Jewish Prophecies ; and particularly to what is there observed of Grotius’s fatal error, in his mode of interpreting them.

‘ And in explanation of the second part, having proved the proposition, that to institute laws in compliance to the popular prejudices is no reasonable objection to their divine original ; having proved this, I say, from the nature of things, the discourse proceeds to examine all the arguments which have been urged in support of the contrary opinion, by Herman Witsius, in his learned treatise intitled *Ægyptiaca*, that book having been publickly recommended by Dr. Waterland, for a distinct and solid confutation of Spencer’s *de Legibus Hebræorum Ritualibus*.

‘ And the answer to Witsius’s last argument bringing into question the intrinsic value of the ritual law ; the famous character of it given by the prophet Ezekiel, of statutes that were not good, and judgments whereby they should not live—is explained in a large analysis of the whole prophecy, against an old foolish notion revived by Dr. Shuckford, that these statutes and judgments here said to be given by God, were the pagan idolatries, which, in defiance of God, they took without leave.

‘ But I go yet further in support of the fourth proposition, and prove, that “ these very circumstances of Moses’s Egyptian learning, and the laws instituted in compliance to the people’s prejudices, are a strong confirmation of the divinity of his mission.

‘ 1st, For, that one bred up in the arts of Egyptian legislation

tion could never on his own head, have thought of reducing an unruly people to government, on maxims of religion and policy, fundamentally opposite to all the principles of Egyptian wisdom, at that time the universal model on which all the legislators worked, in reducing a barbarous people to society. Yet Moses went upon principles diametrically opposite to that wisdom, when he enjoined the public worship of the one true God only, and omitted the doctrine of a future state of rewards and punishments, in the institutions of his law and religion.

‘ 2dly, For, that one who falsely pretended to receive the whole frame of a national constitution from God, would never have risked his pretensions by a ritual law, which the people might see was politically instituted, partly in compliance to their prejudices, and partly in opposition to Egyptian superstitions.

‘ Here, all the imaginable motives are inquired into, which Moses, tho’ a mere human lawgiver, might have had to act in the manner he did; and these motives are shewn to be insufficient to induce a wise legislator thus to act.—In conclusion, it is made apparent, that a ritual, contrived to oppose to the reigning superstitions; and, at the same time, to prefigure, by its typical nature, all the essential parts of a future dispensation, contains a strong *internal argument that the ritual law was not a mere human invention.* And with this the fourth book concludes.

‘ V. What hath been hitherto said, was to let the reader into the genius of the Jewish policy in general, in order to his judging more exactly of the peculiar nature of its government; that, from thence, he might be enabled to determine, with full certainty, of the matters in question, as they are contained in the two minor terms.

‘ 1. The fifth book, therefore, comes still nearer to the point, and shews, that the government instituted by Moses, was a theocracy, properly so called, where God himself was the supreme civil magistrate. It begins with assigning and settling the true reason of the separation of the posterity of Abraham from the rest of mankind;—because this separation has been greatly misunderstood—but principally because the true reason of the separation leads us into the use and necessity of a theocratic form of government.

‘ In evincing this necessity, the justice of the law for punishing idol-worship capitally, under a theocracy, is explained: and because the deist hath been accustomed to urge this law against the divine original of the whole institution, it is here justified at large, on the principles of natural equity: which serves, as well a past purpose, viz. the adding strength and support to what had been said on the subject of toleration, in the second book; as it does at present, viz. To confirm the reality of this theocracy,

cracy, which a celebrated dissenting minister has preposterously gone out of his way to bring in question: whose reasoning, therefore, is examined and exposed.

‘ 2. This theocracy, thus proved to be necessary, was likewise, of the most easy introduction, as I have shewn from the notions and opinions of those times, concerning tutelary deities. And here, speaking of the method of divine providence, in applying the prejudices and manners of men to the great ends of his dispensations, I observe, that he is always accustomed to impress on his institution, some characteristic note of difference, to mark it for his own: which leading me to give instances in some of these notes, I insist chiefly upon this, “that the Mosaic religion was built upon a former, namely, the patriarchal: whereas the various religions of the pagan world were all unrelated to, and independent of one another.” As this was a circumstance necessary to be well attended to, by all who would fully comprehend the nature of the Mosaic policy, I took the advantage, which the celebrated author of the *Grounds and Reason of the Christian Religion* had afforded me, to support this characteristic note, against his idle attempt to prove, that the pagans, likewise, were accustomed to build one pretended revelation on another.

‘ 3. I proceed, in the next place, to shew, that those prejudices which made the introduction of a theocracy so easy, occasioned as easy a defection from it. In which, I had occasion to explain the nature of the worship of tutelary gods; and of that idolatry wherewith the Israelites were so obstinately besotted.

‘ Both of which discourses serve these future purposes: the former, to support and explain what hath been said in the second book concerning the pagan intercommunity of worship: and the latter, (besides a peculiar use to be made of it in the third volume) to obviate a popular objection of unbelievers; who, from this circumstance, of the perpetual defection of the Israelites into idolatry, would infer, that God’s dispensation to them could never have been so convictive as their history represents it; the objectors having taken it for granted, on the allowance of believers, that this idolatry consisted in renouncing the law of Moses, and renouncing it as dissatisfied with its truth. Both which suppositions are here shewn to be false. This affords an occasion to confute the false reasoning of lord Bolingbroke; who, from this frequent lapse into idolatry, infers such a defect and political inability in the law, as shews its pretence to a divine original to be an imposture.

‘ 4. The nature of the theocracy, and the circumstances attending its erection being thus explained, we come next to inquire concerning its duration. Here we shew, that, in strict truth

truth and propriety, it subsisted throughout the whole period of the Jewish æconomy, even to the coming of Christ: in which discourse, the contrary opinions, of an earlier abolition, are all considered and confuted, and the above truth supported and established. In the course of this reasoning, it is shewn, that the famous prophecy of Jacob, of the sceptre's not departing from Judah till the coming of Shiloh, is a promise or declaration of the existence of the theocracy till the coming of Christ. And as the truth of this interpretation is of the highest importance to revelation, all the different senses given to this prophecy are examined, and shewn to be erroneous. And the last of them being one borrowed by Dr. Sherlock, bishop of London, and received into his book of the use and intent of prophecy, is particularly discussed.

‘ The use to be hereafter made of the duration of the theocracy to the coming of Christ, is to inforce, by this circumstance, amongst many others, the connexion between the two religions: a truth, though too much neglected, yet incumbent on every rational defender of revelation to support.

‘ The argument then proceeds to a consideration of the peculiar consequences attending the administration of a theocracy, which brings us yet nearer to our point. Here it is shewn, that one necessary consequence was an extraordinary providence. And agreeably to this deduction from the nature of things, we find, that the holy Scripture does, in fact, exhibit this very representation of God's government of Judea; and that there are many favourable circumstances in the character of the Hebrew people, to induce us to believe the representation to be true. Here, many cloudy cavils of the three doctors, Sykes, Stebbing, and Rutherford, are occasionally removed and dispersed. But the attentive reader will observe, that my argument does not require me to prove more in this place, than that holy scripture represents an extraordinary providence to have been administered. The proof of its real administration is established by the medium of my thesis, the omission of the doctrine of a future state of rewards and punishments. Which answers all objections as to our inadequate conceptions of such an administration; as well as to certain passages of scripture that seem to clash with its general representation of it. Yet both these sort of objections are, however, considered *ex abundanti*.

‘ As important as the fact is, to our present purpose of an extraordinary providence thus represented, it has still a further use, when employed amongst those distinguishing marks of the truth of Moses's divine mission in general: for it shews us, the unnecessary trouble and hazard to which he exposed himself had that mission been feigned. Had he, like the rest of the ancient

ent lawgivers, only pretended to inspiration, he had then no occasion to propagate the belief of an extraordinary providence; a dispensation so easy to be confuted. But by deviating from their practice, and announcing to his people, that their tutelary God was become their king, he laid himself under a necessity of teaching an extraordinary providence; a dead weight upon an impostor, which nothing but downright folly could have brought him to undergo.

‘To proceed. After having laid this strong and necessary foundation, we come at length directly to the point in question. If the Jewish government were a theocracy, administered, as it must be, by an extraordinary providence, the next consequence is, that temporal rewards and punishments, and not future, were the sanction of their law and religion. Thus far, therefore, have our considerations on the nature alone of the Jewish government conducted us: and it is almost to our journey’s end: for it fairly brings us up to the proof of our two minor propositions. So necessary, as the reader now sees, is the long discourse of the nature of the Jewish government.’

We shall conclude the recapitulation of this work, in our next, with observations.

VI. *The Sermons of Mr. Yorick. Vol. III. 8vo. Pr. 2s. 6d.*
Becket.

THE author of *Tristram Shandy* is discernible in every page of these discourses. They who have read the former will find in the latter the same acute remarks on the manners of mankind, the same striking characters, the same accurate investigation of the passions, the same delicate strokes of satire, and the same art in moving the tender affections of nature. But the author sometimes forgets the dignity of his character, and the solemnity of a christian congregation, and condescends, on the most interesting topics of religion, to excite a jocular idea, or display a frivolous turn of wit.

We shall not attempt to give the reader an abridgment of these discourses; as they chiefly consist of unconnected observations, they cannot easily be exhibited in one compendious view.

The subject of the first sermon is the character of Shimei; which the author delineates with a masterly hand.

‘— In all David’s prosperity, there is no mention made of Shimei—He thrust himself forward into the circle, and possibly was numbered amongst friends and well wishers.

‘When the scene changes, and David’s troubles force him to leave his house in despair,—Shimei is the first man we hear of, who comes out against him.

'The wheel turns round once more; Absalom is cast down and David returns in peace—Shimei suits his behaviour to the occasion, and is the first man also who hastes to greet him—and had the wheel turned round a hundred times, Shimei, I dare say, in every period of its rotation, would have been uppermost.'

Having observed that the family of Shimei infests the court, the camp, the cabinet, and the church, the author thus wittily goes on:

'—Haste, Shimei!—haste; or thou wilt be undone for ever——Shimei girdeth up his loins and speedeth after him—behold the hand which governs every thing,—takes the wheels from off his chariot, so that he who driveth, driveth on heavily——Shimei doubles his speed—but 'tis the contrary way; he flies like the wind o'er a sandy desert, and the place thereof shall know it no more——stay, Shimei! 'tis your patron—your friend—your benefactor;—'tis the man who has raised you from the dunghill—'tis all one to Shimei: Shimei is the barometer of every man's fortune; marks the rise and fall of it, with all the variations from scorching hot to freezing cold upon his countenance, that the simile will admit of——Is a cloud upon thy affairs?—see—it hangs over Shimei's brow——hast thou been spoken for to the king or the captain of the host without success?——look not into the court-kalendar——the vacancy is filled up in Shimei's face——art thou in debt?——tho' not to Shimei——no matter——the worst officer of the law shall not be more insolent.'

The second discourse contains reflections on the case of Hezekiah, and the messengers.

In all trials of adversity, Hezekiah behaves well; nothing unmans him: but when prosperity returns upon him, and the messengers from a distant country come to pay the flattering homage due to his greatness, and the extraordinary felicity of his life; he turns giddy, sinks under the weight of his good fortune, and, with a transport unbecoming a wise man, shews them all the magnificence of his court, and the strength of his dominions. In a course of years that opulence which was the source of his pride, becomes the instrument of his punishment. This incident gives our author occasion to examine the ordinary motives and disguises of the human heart. His portrait of mankind is just and striking.

'VANITY bids all her sons to be generous and brave,——and her daughters to be chaste and courteous.——But why do we want her instructions?——Ask the comedian who is taught a part he feels not——

—Is it that the principles of religion want strength, or that the

the real passion for what is good and worthy will not carry us high enough?—God! thou knowest they carry us too high—we want not *to be*—but *to seem*—

‘ Look out of your door,—take notice of that man: see what disquieting, intriguing and shifting, he is content to go through, merely to be thought a man of plain dealing:—three grains of honesty would save him all this trouble:—alas! he has them not.——

‘ Behold a second, under a shew of piety hiding the impurities of a debauched life:—he is just entering the house of God:—would he was more pure—or less pious:—but then he could not gain his point.

‘ Observe a third going almost in the same track,—with what an inflexible sanctity of deportment, he sustains himself as he advances:—every line in his face writes abstinence;—every stride looks like a check upon his desires: see, I beseech you, how he is cloak’d up with sermons, prayers and sacraments; and so bemuddled with the externals of religion, that he has not a hand to spare for a worldly purpose;—he has armour at least—Why does he put it on? Is there no serving God without all this? Must the garb of religion be extended so wide to the danger of it’s rending?—Yes, truly, or it will not hide the secret—and, What is that?

——‘ That the saint has no religion at all.

——‘ But here comes GENEROSITY; giving—not to a decayed artist—but to the arts and sciences themselves.—See,—he *builds not a chamber in the wall apart for the prophet*; but whole schools and colleges for those who come after. LORD! how they will magnify his name!——’tis in capitals already; the first—the highest, in the gilded rent-roll of every hospital and asylum——

——‘ One honest tear shed in private over the unfortunate, is worth it all.

‘ What a problematic set of creatures does simulation make us! Who would divine that all the anxiety and concern so visible in the airs of one half of that great assembly should arise from nothing else, but that the other half of it may think them to be men of consequence, penetration, parts and conduct?—What a noise amongst the claimants about it? Behold *Humility*, out of mere pride,—and honesty almost out of knavery:—*Chastity*, never once in harm’s way,—and courage, like a Spanish soldier upon an Italian stage,—a bladder full of wind.—

——‘ Hark! that, the sound of that trumpet,—let not my soldier run,’——tis some good Christian giving alms. O PITY, thou gentlest of human passions! soft and tender are thy notes, and ill accord they with so loud an instrument.’

In the third discourse the author relates the story of the Levite and his concubine, mentioned in the xix. chapter of Judges. It is almost impossible for a torpid monk to read the following apology for the Levite without a smile.

‘ The Levite wanted a companion to share his solitude, and fill up that uncomfortable blank in the heart in such a situation ; for notwithstanding all we meet with in books, in many of which, no doubt, there are a good many handsome things said upon the sweets of retirement, &c. . . . yet still *it is not good for man to be alone* : nor can all which the cold-hearted pedant stuns our ears with upon the subject, ever give one answer of satisfaction to the mind ; in the midst of the loudest vauntings of philosophy, nature will have her yearnings for society and friendship ; a good heart wants some object to be kind to——and the best parts of our blood, and the purest of our spirits, suffer most under the destitution.

‘ Let the torpid monk seek heaven comfortless and alone—God speed him ! For my own part, I fear, I should never so find the way : let me be wise and religious——but let me be *man* : wherever thy providence places me, or whatever be the road I take to get to thee——give me some companion in my journey, be it only to remark to, how our shadows lengthen as the sun goes down ;——to whom I may say, how fresh is the face of nature ! how sweet the flowers of the field ! how delicious are these fruits !

‘ Alas ! with bitter herbs, like his passover, did the Levite eat them : for as they thus walked the path of life together,——she wantonly turned aside into another, and fled from him.

‘ —— Many a bitter conflict would the Levite have to sustain with himself——his concubine——and the sentiments of his tribe, upon the wrong done him :——much matter for pleading ; and many an embarrassing account on all sides : in a period of four whole months, every passion would take it's empire by turns ; and in the ebbs and flows of the less unfriendly ones, pity would find some moments to be heard ; Religion herself would not be silent ; charity would have much to say ; and thus attun'd, every object on the borders of mount Ephraim, would solicit the recollection of former kindness, and awaken an advocate in her behalf, more powerful than them all.’

In this conflict, it seems, the tender passions prevail : and a reconciliation ensues.

From the manner of conducting this drama, our author illustrates the courtesy which the *dramatis personæ* of every other piece may have a right to claim, and concludes with excellent advice against rash and indiscriminate censure.

In the fourth discourse the author exposes the meanness and malignity of an avaricious principle, by observations deduced from the behaviour of Felix towards St. Paul. Every generous and benevolent heart must applaud the following sentiments.

‘ Even at the best, and when the passion seems to seek nothing more than it’s own amusement,——there is little——very little, I fear, to be said for it’s humanity.——It may be a sport to the miser,——but consider,——it must be death and destruction to others.——The moment this sordid humour begins to govern——farewell all honest and natural affections! farewell all he owes to parents, to children, to friends!——how fast the obligations vanish! see!——he is now stripped of all feelings whatever:——the shrill cry of justice,——and the low lamentation of humble distress, are notes equally beyond his compass.——Eternal God! see!——he passes by one whom thou hast just bruised, without one pensive reflection:——he enters the cabin of the widow whose husband and child thou hast taken to thyself,——exacts his bond, without a sigh! Heaven! if I am to be tempted,——let it be by glory,——by ambition,——by some generous and manly vice:——if I must fall, let it be by some passion which thou hast planted in my nature, which shall not harden my heart, but leave me room at least to retreat and come back to thee.’

The subject of the next discourse is the parable of the prodigal son: the young’s man departure, and return to his father is very pathetically described.—‘ But, ye who have trod this round, tell me, says the author, in an exquisite strain of irony and satire, in what words shall the poor inconsiderate youth give in to his father, the sad *items* of his extravagance and folly?

‘ ——The feasts and banquets which he gave to whole cities in the east,——the costs of Asiatick rarities,——and of Asiatick cooks to dress them——the expences of singing men and singing women,——the flute, the harp, the sackbut, and of all kinds of musick——the dress of the Persian courts, how magnificent! their slaves how numerous!——their chariots, their horses, their palaces, their furniture, what immense sums they had devoured!——what expectations from strangers of condition! what exactions!

‘ How shall the youth make his father comprehend, that he was cheated at Damascus by one of the best men in the world;——that he had lent a part of his substance to a friend at Nineveh, who had fled off with it to the Ganges;——that a whore of Babylon had swallowed his best pearl, and anointed the whole city with his balm of Gilead;——that he had been sold by a man of honour for twenty shekels of silver, to a worker in graven

images!—that the images he had purchased had profited him nothing;—that they could not be transported across the wilderness, and had been burnt with fire at Shusan;—that the apes and peacocks, which he had sent for from Tharxis, lay dead upon his hands; and that the mummies had not been dead long enough, which had been brought him out of Egypt:—that all had gone wrong since the day he forsook his father's house.'

Our author concludes this discourse with some pertinent remarks on the custom of sending young gentlemen to make the tour of Europe, who frequently return the same objects of pity with the prodigal in the Gospel.

The last sermon in this volume, which was preached on the inauguration of his present majesty, contains a general review of our national blessings, with a suitable application.

[*To be concluded in our next.*]

VII. *A compendious Hebrew Lexicon, adapted to the English Language, and composed upon a new, commodious Plan; to which is annexed, a brief Account of the Construction and Rationale of the Hebrew Tongue.* By Samuel Pike. 8vo. Pr. 4s. Dilly.

THE learned Dr. Taylor, in the preface to his Concordance, remarks, that in the common lexicons “the conjugates and derivatives of Hebrew words are not to be found, but under their proper roots; and therefore before a man can readily use his lexicon, he must be well acquainted with the several structures and variations of the Hebrew words; that is to say, he must be a considerable proficient in the language. This must needs be a great embarrassment to a learner, and though there are rules for finding the roots, they are so tedious, and oblige one to spend so much time in turning over the lexicon, that the investigation is very disgusting and discouraging.”

To remedy this inconvenience, our author has thrown together into one paragraph *all* the roots which have the same permanent radicals. By which means the learner will find the root at once, by turning to those radicals, which he has visibly before him in the Hebrew bible. To prevent confusion, he has kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them, as often as it was convenient, in a uniform order. 1. He has placed the two permanent letters, if they by themselves make a root; 2. the root in which the second radical is doubled; 3. the root in which the third radical is η ; 4. the root or roots in which the γ or ν are inserted as the second radical;

dical; and lastly, such as are completed by prefixing י or נ or א. For instance; under these two permanent letters כל, where there are no less than eight roots thrown together, they are ranged in the following order; כלל, כול, כול, כול, כול, כול, כול, and כלל.

Under the roots are placed the derivatives; and, if the words are not common, the passage in the Bible in which they occur, is mentioned. The primitive, or radical idea is printed in italics, and some observations interspersed, to shew how it is preserved thro' the various significations, or applications of the root.

This method is certainly useful; but imagination often forms the connection; and the lexicographer derives one word from another, with which it has no affinity. There are likewise in the Hebrew several words whose radical idea is only preserved in the Arabic*, or some other oriental dialect; the lexicographer should attend to those dialects; Mr. Pike does not. In his performance we find some exceptionable derivations, which he seems to have learned in the school of Mr. Hutchinson; but as he has undoubtedly facilitated the investigation of the Hebrew roots, he deserves the thanks of those who are desirous of learning that language.

VIII. *The Double Mistake; a Comedy. As it is performed at the Theatre-Royal in Covent-Garden. 8vo. Pr. 1s. 6d. Davies.*

BY the motto prefixed to this comedy, *Depressa resurgam*, we are given to understand that it is the production of some unfortunate female; a circumstance which naturally inclines us to treat it with tenderness. When the ladies are put upon ways and means, we are very desirous that they should succeed in raising the necessary supplies. In the present instance, *jastra est alea*, the business is done; and our censures cannot prejudice the author's theatrical interests. Many parties were formed in favour of the piece without doors, and it was considered by some as a bill sent over from Ireland. However that may be, it was carried through the house by a large majority, and it now lies before us for our assent.

Impartiality, however, and our duty to the public, oblige us to declare, that notwithstanding the shifting the scene, the modernizing some circumstances, together with the change of

* See עמי, Crit. Rev. vol. xix. p. 331.

some halting blank verse into high-flown prose, and the addition of two or three characters wholly foreign to the fable of the piece, the *new* comedy of the Double Mistake is little else than an alteration of an old play called *Elvira*, or, *The worst not always true*; which stands the first in the twelfth volume of Dodsley's collection. To make this clear, for the sake of those who have not leisure or opportunity to consult the book itself, we shall first set down the *Dramatis Personæ* of the old play, opposed to the characters which answer to them in the Double Mistake :

Don Julio Rocca.	—	Lord Belmont.
Don Pedro de Mendoza.	—	Mr. Southerne.
Don Fernando Solis, in love with Donna Elvira.	—	Sir Charles Somerville.
Don Zancho de Monezes, in love with Donna Blanca.	—	Younger Freeman.
Donna Blanca, a lady of high spirit, Don Julio's sister.	—	Lady Louisa Belmont.
Silvia, Elvira's disguised name, when she was put to wait upon Donna Blanca.	—	Emily Southerne, <i>alias</i> Miss Lawson.

The characters of Mr. Belmont and Lady Bridget are mere excrescences, serving only to protract useless dialogue; and Lady Mary is injudiciously substituted to supply the place of Francisca, Donna Blanca's woman.

The story of Elvira is as follows :

The play opens *at an inn* in Valencia, and the following extract is part of a scene that passes there between Don Fernando, newly arrived, and his friend Don Julio, whom he had sent for to the inn.

Don Fer. Ah, Julio, how fond a creature is the man,
That founds his bliss upon a woman's firmness !
Even that Elvira, when I thought myself
Securest in my happiness, nothing wanting
To make her mine, but those exterior forms,
Without which, men of honour that pretend
In way of marriage, would be loath to find
Greater concession, where the love is greatest :
As I was sitting with her, late at night,
By usual admittance to her chamber,
As two whose hearts in wedlock-bands were join'd,
And seem'd above all other care but how
Best to disguise things to a wayward father,
Till time, and art, might compass his consent ;
A sudden noise was heard in th' inner room

Belonging

Belonging to her chamber : she starts up
In manifest disorder, and runs in,
Desiring me to stay, till she had seen
What caus'd it ; I impatient, follow,
As fearing for her, had it been her father :
My head no sooner was within the room,
But strait I spy'd, behind a curtain shrinking,
A goodly gallant, but not known to me.

Don Jul. Heavens ! what can this be ?

Fer. You will not think that there, and at that hour,
I staid to ask his name ; he, ready as I
To make his sword th' expresse of his mind,
We soon determin'd what we fought ; I hurt
But slightly in the arm ; he fell as slain,
Run through the body : what Elvira did,
My rage allow'd me not to mark ; but strait
I got away, more wounded to the heart,
Than he I left for dead.

Jul. Prodigious accident ! where can it end ?

Fer. I got safe home, where carefully conceal'd,
I fought, by Fabio's diligence, to learn
Who my slain rival was, and what became
Of my unhappy mistress, and what course
Don Pedro de Mendoza took, to right
The honour of his house.

Don Jul. You long'd not more to know it then, than I
Do now.

Don Fer. All could be learn'd was this : That my rival,
Whom I thought dead, was likely to recover,
And that he was a stranger lately come
Up to the court, to follow some pretensions ;
His name he either learn'd not perfectly,
Or did not well retain. As for Elvira,
That none knew where she was, and that Don Pedro
Had set a stop to prosecution
In any public way ; with what reserves
Was not yet known.

Don Jul. More and more intricate.

Don Fer. I must now come to that you least would look for.
I had but few days past in my concealment
(Resentment and revenge still boiling in me)
When late one evening, as I buried was
In deepest thought, I suddenly was rous'd
By a surprizing apparition, Julio,
Elvira in my chamber, speaking to me
With rare assurance, thus——Don Fernando,

I come

I come not here to justify myself,
 That were below Elvira, towards one
 Whose action in deserting me hath shown
 So disobligingly, his rash judgment of me.
 I come to mind you of honour, not of love :
 Mine can protection seek from none but yours.
 I've hitherto been shelter'd from the fury
 Of my enrag'd father, by my cousin Camilla ;
 But that's no place, you easily may judge,
 For longer stay ; I do expect from you
 To be convey'd, where free from violence,
 And from new hazards of my wounded fame,
 I may attend my righting from the gods.

Don Jul. Can guilt maintain such confidence in a maid ?
 Yet how to think her innocent, I know not.

Don Fer. 'Twere loss of time to dwell on circumstances,
 Either of my wonder, or reply ; in short,
 What I found honour dictated, I did ;
 Within two hours I put her in a coach,
 And favour'd by the night, convey'd her safe
 Out of Madrid to Ocana, and thence
 In three days hither to Valencia,
 The only place where, by your generous aid,
 I could have hopes to settle and secure
 Her person and her honour. That once done,
 Farewel to Spain : I'll to the wars of Milan,
 And there soon put a noble end to cares.

It is then agreed between the two noble friends, that till this dark affair can be perfectly cleared up, Elvira shall be taken into Don Julio's house under a disguised name, and entertained as a waiting-gentlewoman to his sister Donna Blanca ; who, by a strange concurrence of circumstances, happens to be secretly in love with Don Zanchó, who, it seems, is the very person that had been found in Elvira's chamber at Madrid.

In the mean time, Don Pedro de Mendoza, Elvira's father, and Don Zanchó, Blanca's lover, severally arrive at Valencia. Don Pedro, having letters of recommendation to Don Julio, waits on him to deliver them, and to request his assistance in repairing the honour of his family. Julio however deals with him rather evasively, for the sake of his friend Fernando. During these transactions, Zanchó pays a private visit to Donna Blanca, which he is forced to conclude by an escape from a balcony, in order to avoid a discovery : on which occasion he is seen by a servant of Fernando, who had been set to watch the motions of Pedro, Elvira's father. Julio also, having rea-
 son

son to suspect an intercourse between some unknown person and his sister Blanca, it is determined by the two friends to watch the parties closely. Proper measures are concerted between them, and on Zancho's second visit to Blanca, the house is alarmed; and Zancho running from room to room, in order to escape, at last breaks in upon Elvira; with whom being found by his pursuers, he excuses himself thus:

————— Know then, Don Julio,
That though I have presum'd upon your house,
I have not wrong'd your honour; it is she
With whom you find me, that hath brought me hither;
Her I have long ador'd; and having got
Intelligence that she was here conceal'd,
My passion I confess transported me
Beyond that circumspection and regard,
Which men of quality use, and ought t' observe
Towards one another's dwellings.

The romantic Fernando, on this supposed discovery, resolves that Elvira shall still owe her happiness to him, not only by his withdrawing his own addresses, but by his making Don Zancho marry her. But soon after this resolution, he overhears Zancho defending himself in the following manner, from the suspicions of Donna Blanca:

Don Zan. Madam, 'tis true, that absent at Madrid,
The custom of the court, and vanity,
Embark'd me lightly in a gallantry
With the most fam'd of beauties there, Elvira;
Those, and no other, the true motives were,
To all my first addresses, till her scorns,
Which should have stopp'd them, had engag'd me more,
And made a love in jest a point of honour:
I bore all her disdain without transportment,
Till having gain'd her waiting-woman's kindness,
I learn'd from her, that all Elvira's flightings
She would have thought had sprung from severe maxims,
And preciousness of humour were th' effects
Of deep engagements in another love
With a young gallant, Don Fernando Solis,
With whom the cruel dame was so far gone,
As to admit him every night
Into her chamber.

Don Fer. Blest gods, what do I hear?

[*Aside.*

Don

Don Zang. continuing. I scarce believing the thing possible,
 Urged my intelligencer to do for me
 That which her lady for another did,
 And to admit me to her chamber, where
 By being eye-witness of her lady's actions,
 I might transfer my entire love to herself—
 She granted my request, and late one night
 Somewhat before the gallant's usual hour,
 She brought me a back way up into her chamber,
 Within Elvira's ; my stay had not been long,
 When having found the truth of what she had told me,
 Converting rage into appearing kindness
 To my informer, and expressing it
 Uncautiously, we made a sudden noise,
 With which, Elvira alarmed, and coming in,
 Followed by Don Fernando, that fell out
 Which you have heard before.

This fact coming to the knowledge of all parties, a general reconciliation is brought about ; Elvira is married to Fernando ; and Blanca to Don Zancho.

Such is the outline of the old play of Elvira, which has been pursued with little variation, sometimes for the better, and sometimes for the worse, by the author of the Double Mistake. There is indeed this essential difference between them ; Elvira is full of bustle and business ; it is a kind of speaking pantomime, abounding with short active scenes, and incident huddled upon incident. On the contrary, the Double Mistake languishes for want of action ; we yawn over uninteresting scenes of family conversation, and the plot marches so very slowly, that there is scarce any circumstance to engage our attention between the closing of the first act and the opening of the last.

Such a comedy, from the very constitution of the plot, must consist of intrigue more than character : but the writer of the *new* play having omitted or compressed several circumstances of the *old* one ; has left a horrid void in the middle of the piece, in spite of the faint efforts made to fill these gaps, by the introduction of the old bachelor uncle and maiden aunt : for we cannot think that either the *verin* of Mr. Belmont, or the pedantry of Lady Bridget, are tolerably supported.

All theatrical authors, as well as Mr. Bayes, have thought it fair to make use of *helps for wit*. Shakespeare turned novels into plays, and Moliere founded many of his pieces on the low farces of the old Italian comedy. This is the fair commerce of literature : but if any contraband trade is carried on ; if any petty larcenies are committed ; it is our duty, as officers of the
 literary

literary *police*, to bring the offenders to justice. It is certainly disingenuous to purloin materials, without acknowledging from whence they are taken ; and should we connive at such pieces of imposture, we might be in danger of incurring the censure included in the old proverb, which says, ‘ The receiver is as bad as the thief.’

IX. *The Plain Dealer ; a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. Altered from Wycherly. 8vo. Pr. 1s. 6d. Lownds.*

THE *Misanthrope* of *Moliere* has always been accounted one of the most excellent pieces of that admirable French author ; yet the most candid judges have always thought it deficient in point of interest in the fable, and have also lamented that the *misanthropy* of *Alceste* should have been left unreformed. Both these defects have been supplied by our own Wycherly in his *Plain Dealer* ; which, although avowedly founded on the *Misanthrope*, has always been considered, even by the French critics themselves, as possessed of great original merit. ‘ It was indeed, as the present editor says in his preface, one of the most celebrated productions of the last century ; and we find in it the happiest combination of wit, humour, character, and incident.’

Mr. Bickerstaff therefore, for to him it seems we are obliged, deserves our thanks for having scratched up this diamond from the theatrical dunghill, where it was suffered to lie buried ; but we doubt whether he has not somewhat diminished the value of the jewel, by endeavouring to give it too high a polish. Rough as it was, it was truly brilliant. To drop the allusion, we think that Wycherly’s *Plain Dealer* wanted little more (at least in the three first acts) than a judicious abridgment, together with the softening of some expressions, not to be hazarded in these times. Wycherly’s *Manly*, though on some occasions coarse, is on the whole amiable ; and if we should even allow that he is sometimes ‘ rough, even to outrageous brutality,’ we cannot help thinking that the modern *Manly* is rather unnerved. What the editor means by saying ‘ that the characters of Lord *Plausible* and *Novel* did not seem so well contrasted as they might be,’ we cannot imagine. No contrast was ever intended between them. Lord *Plausible* was by Wycherly palpably drawn in opposition to *Manly* ; and *Novel* to *Oldfox*, ‘ which coxcombs (says the original) keep each other company, to shew each other, as *Novel* calls it ; or as *Oldfox* says,

says, like two knives, to whet one another—and set other people's teeth on edge.'

The editor, with the help of Moliere, has made some additions to the character of Oldfox, which are not unhappily conceived or executed; but we are sorry that he has scarce left in him the least touch or relish of the old Edgehill officer, which so happily unites the military and poetical fop in the Oldfox of Wycherly. The charge of indecency against the mode of Manly's revenge on Olivia, as it stood in the original, is judiciously obviated in these alterations; and the little circumstances thrown in to palliate Freeman's seduction of the widow Blackacre's foolish son, are well imagined. The editor has perhaps been too solicitous to mark by inverted commas, every minute variation from his author; and the fidelity of those marks is not always to be strictly depended on: however, on the whole, we cannot but commend his labours, and could wish that a like reform was attempted and effected on many other plays; on some of those now frequently represented 'with all their imperfections on their head,' as well as on some of those which are now suffered to languish in total obscurity.

X. *Animadversions upon Mr. Phillips's History of the Life of Cardinal Pole.* By Timothy Neve, D. D. *Rector of Middleton-Stoney, Oxfordshire.* 8vo. *Pr.* 5s. Robson.

WE are of opinion, that the whole of this controversy has turned too much upon personal characters. Mr. Phillips, indeed, gave rise to this deviation from argument, by his intemperate and unjust attacks upon the English reformers. It is dangerous to trust the defence of the Reformation, to the vindication of the purity and virtues of its leaders. Admitting the tyranny of Henry VIII. the levity of Anne Bullen, the time-serving compliances of Cranmer, and the profligate principles of Cromwell, how is the cause of the Reformation hurt, while it rests upon scripture and reason? If this is the case at home, we have far less concern in vindicating the personal characters of foreigners. How can it affect the church of England, if Luther railed or Erasmus trimmed? or whether Longolius was a ridiculous ape of Cicero? We cannot help thinking that Mr. Neve, in the work before us, has been a little too diffuse upon those matters, and has sometimes exposed the ignorance of his antagonist at the expence of his reader's patience. In this however he errs on the safe side, and even his digressions are instructive.

We have already mentioned the infernal charge (see vol. xvii. p. 417.) which Mr. Phillips has brought against Luther, and

we think it is removed with great accuracy and precision by Mr. Neve; 'As are we pretty sure (says he) that Luther never kept bad company, we will see what Mr. Philips can make against him from thence: tho' we must remind him, that as there is an English translation of this *table-talk*, it was not kindly done to refer us to a Latin edition of a book not easily to be procured; or if it could, to a passage not readily to be found, when only a few detached words make the whole proof of this accusation.

'It was indeed prudent for him, thus to fight in the dark; for having found out the place, we see nothing like it. For thus does Luther express himself. Having before spoke of the opposition from within in mental suggestions, where with he was assaulted by the devil, he adds to comfort himself, "What I teach, write, preach, and intend, the same I lead openly in the clear day-light, not hidden in a corner; I direct, and square all the same by the gospel, by baptism, and the Lord's prayer. Christ standeth here, him I cannot deny, upon the gospel do I ground my cause, &c. Yet notwithstanding all this, the devil bringeth it so near unto me, with his crafty disputing, that the sweat of anguish droppeth from me, inasmuch as many times I feel and understand, *that he sleepeth nearer unto me than my wife Kate doth*; THAT is, he disquieteth me more, than she comforteth, or pleaseth me; even thus St. Paul comforted himself when he was reviled for a rebel. Likewise the devil stirred up the Jews against Christ, *therefore* do I say to the devil, Like as thou camest to confusion by Christ and St. Paul, even so shall it go with thee, if thou meddest with me." This is the whole connected passage, from whence the zealous honest writer, or some more zealous friend, picked out this founding, disjointed sentence, to demonstrate Luther's intimacy with the devil. If so, Martin shewed his affection for the fiend in a very odd manner; and the proof of it does not discover an intimacy of friendship, but a declaration of war, a challenge of defiance: and as he was overturning his kingdom, he made as free with his name, as he did with any of his votaries. And whatever *respect was due to his readers*, Mr. Philips was certainly wanting in that *due to himself*, when he ventured to refer to this place.

'But for this dismembered quotation, authority is at last produced, such as it is, but an authority plainly discovered after the falsehood had been detected: because in this, and the following page of Walsingham's search, where this honest quotation occurs, there are some others of the same sort added, which would by no means have been overlooked by one who was hunting for matter of defamation; such as, *eating a bushel of salt with the devil*,—*that he was so about him that he could neither*

write nor read, &c. &c. which have afforded much pleasant pastime to Luther's able and candid opponents. Mr. Walsingham, the person, upon whose authority our author relies for this weighty objection, was a deacon of our church; a well meaning but a weak man, who was unsettled by lighting upon a defence of father Campian, wrote by his brother missionary holy father Parsons, in an answer to a book published by two puritan divines. Mr. W. in order to solve the doubts which he could not answer himself, instead of considering the full and able rejoinder immediately made to that defence, chose to settle his mind by confiding in the *plausible* representations, which his new friends gave of their religion: and trusting to the books, they put into his hands, he seemeth not to have doubted of the truth of the citations he found in them. For in the instance before us, it is scarcely credible that he, any more than Mr. Phillips, gave himself the trouble of consulting Luther's works: but relied upon extracts given him by a friend. For surely no honest and good man, who could see with his own eyes, or valued his own reputation, would stop short (as they both do) and content himself, *with a few words in the middle of a sentence*; when the whole, if clearly stated, would make entirely against him.—But what faith is to be kept with hereticks!

We have been the more full in this quotation, that we may give the reader some idea of Mr. Neve's manner, which we think, upon the whole, is accurate and candid. He has drawn very just portraitures, most of which are taken from Roman catholic authors, of the popes who lived about the time of the Reformation; and he has with great temper stated the case of the divorce between Henry VIII. and Catharine of Arragon. He has discovered that the chief part of Phillips's work has been taken from Quirini's Preliminary Discourses to his edition of Pole's Letters, and which are only once openly referred to. Though this discovery is not very important to the dispute between the churches of England and Rome, yet it gives us a very mean opinion of Mr. Phillips's ingenuity and abilities as an author, and shews us how cheaply an emissary of Rome can equip himself for the trade of convert-making.

In the course of this work, Mr. Neve gives us a most amiable character of the famous Dean Colet, who, he tells us, was one of the forerunners of the Reformation, and convicts Mr. Phillips of a blunder, which none but a very ignorant and superficial writer could commit. Mr. Neve thinks that it is no wonder if bishop Burnet treated the conference of Pole with the king, when he was offered the archbishopric of York, as fabulous. 'Burnet (says our author) had never seen either Beccatelli, or Dudithius's life of him; and neither Pole's letter to the parliament

ment, or to Edward VI. was in his time published. We cannot help declaring ourselves to be as incredulous as bishop Burnet, notwithstanding the intervening publications mentioned by Mr. Neve; nor do we give the least credit to the testimonies of either Beccatelli, Dudithius, or Pole, whom we believe to have been a weak, vain-glorious, bigotted churchman, and one who thought that lying was pardonable, if it could raise his own character, or serve the cause he had embraced. In fact, the credulity of English historians in giving characters and opinions, in flat contradiction to facts, is amazing. Two more bloody monsters than Pole and Sir Thomas More did not exist in the times they lived, and yet how complaisant are historians to the memory of both! We applaud, however, the liberal, tender, manner in which Mr. Neve has treated More's character, because of his connections with Erasmus, and his amiable deportment in the more early part of his life.

Our author is at great pains to vindicate Erasmus from the severe charge brought against him by Mr. Phillips. 'A bitter charge (says Mr. Neve) is here brought against a man, to whom religion and learning is greatly indebted: and how is it supported? by no other proofs, than bold, presumptuous affirmations. That Erasmus, from some set of men, should meet with bad treatment, is not astonishing. He, whose belief is confined to narrow systems, and, what he is pleased to term, the *consent of the church*, cannot but look with an evil eye, upon every attempt to call men 'from sounds to things, as dissenting from the spirit of the catholic church, and betraying a mind totally warped from her rule of rectitude. Sounding words fortunately prove nothing. As the standard of orthodoxy is not the same in all communions, we have a right to expect somewhat less arrogance, and more reasoning, and clear evidence, when a good man's reputation is at stake, and *prophaneness* and *impiety* are boldly, and in the strongest manner, objected against him.'

As we have already sufficiently enlarged upon the subject of Mr. Phillips's book (see vol. xvii. p. 413. vol. xix. p. 17. *ibid.* p. 292, & seq.) we shall here close our review of Mr. Neve's work, which we think has treated the character both of Pole and his biographer, with a becoming, but just severity. He has advanced no chimerical charges against the former, and he has plucked from the latter the more than jesuitical mask under which he writes.

MONTHLY CATALOGUE.

- II. *The Charters of the following Provinces of North-America ; viz. Virginia, Maryland, Connecticut, Rhode-Island, Pennsylvania, Massachusetts-Bay, and Georgia. To which is prefixed, a faithful Narrative of the Proceedings of the North-American Colonies, in Consequence of the late Stamp-Act.* 4to. Pr. 2s. 6d. Almon.

THIS pamphlet contains a faithful detail of all the transactions in America since the commencement of the stamp-act ; to which are annexed, the royal Charters granted to the several colonies, by virtue of which they have the right of electing representatives to tax themselves, and are invested with all the privileges of British subjects. And it is particularly as violative of those Charters that they complain so heavily of the late stamp-act. We shall not trouble our readers with quotations from them all, as they are conceived almost in the same words ; it will be sufficient that we give the first and last. The first was the Charter granted by king James I. to the colony of Virginia, in which the passage alluded to is as follows: XXII. “ Also, we do, for us, our heirs and successors, declare, by these presents, that all and every the persons, being our subjects, which shall go and inhabit within the said colony and plantation, and every of their children and posterity, which shall happen to be born within any the limits thereof, shall have and enjoy all liberties, franchises, and immunities of free denizens and natural subjects, within any of our other dominions, to all intents and purposes, as if they had been abiding and born within this our realm of England, or in any other of our dominions *.” In the latest Charter granted by king George II. to the colony of Georgia, the passage runs thus: “ Also we do for us, our heirs and successors, declare by these presents, that all and every the persons, which shall happen to be born within the said province, and every of their children and posterity, shall have and enjoy all liberties, franchises and immunities of free denizens, and natural-born subjects, within any of our dominions, to all intents and purposes, as if they had been abiding and born within this our kingdom of Great-Britain, or any other of our dominions †.” Such is the tenure upon which the Americans hold their liberties ; and upon which they conceive themselves authorized to op-

* P. 10.

† P. 5.

pose the stamp-act, as injurious to what they hold most sacred.

Whether they are right in the opposition they have already made, or may still meditate, is not our province to determine; but we could wish that harmony and mutual confidence upon which the most essential interests of both countries most unquestionably depend, had never been interrupted. There is a limit to the exertion even of lawful authority, beyond which it is unwise and unsafe to pass.—In the mean time, he can hardly be deemed a friend to his country, or to mankind, who shall have endeavoured to inflame the minds of the people by exaggerating the violences of a mob into acts of rebellion; violences which, we perceive from the account before us, were immediately restrained and punished by the civil power. They, surely, who could wish to have this pronounced rebellion in the colonies in general, are not sensible of the dreadful consequences that the desperation caused by being termed rebels would excite in two millions of his majesty's subjects. Or, if they are sensible of the ruinous tendency of such a declaration, they ought to suffer the pains and penalties of rebellion for advising it.

Est modus in rebus, sunt certi denique finis,

Quos ultra utraque, nequit consistere rectum.

The importance of the subject of this pamphlet has made us dwell longer upon it, than the nature of such performances can generally authorize.

12. *Considerations on the Points lately brought into Question as to the Parliament's Right of taxing the Colonies, and of the Measures necessary to be taken at this Crisis. Being an Appendix, Section III. to the Administration of the Colonies.* 8vo. Pr. 1s. Doddsley.

We presume that Mr. Pownall is the author of the Appendix before us, and as the place he formerly enjoyed in one of our colonies at least entitles him to a knowledge of the subject he writes upon, we shall not treat him as one of those anonymous pamphleteers who have so officiously and ignorantly discussed this interesting dispute.

After very sensibly vindicating the principles, spirit, and temper, of our American colonists, together with the rights of a British parliament to tax them, Mr. Pownall proceeds as follows:

' If the colonists were to address themselves to parliament, praying that they might have representatives of their own election in the high court of parliament, on this ground of expe-

diency, namely, "That they were concerned equally with others the inhabitants of this kingdom, to have such to represent the condition of their country," that would be quite another case, and would become a very serious matter, highly worthy the consideration and deliberation of parliament. If the colonists did this, why should not also all those parts of Great Britain, which are very unequally if at all represented; why should not the isles of Guernsey and Jersey be represented as well as the isle of Wight; why should not the British possessors of that very important property which lies in the funds, apply also on the same principle for the same privileges; why not the corporation of the East India company, for in this very extensive proportion of British property, such expediency becomes in the same manner well founded, not only in that the proprietors of this property are, as such, equally concerned with others, the landed proprietors, burghers, and citizens of Great Britain, to have in parliament persons of their own election to represent their condition, but also as the important interest of this property is equally connected and united with the interest and perhaps existence of the government of Great Britain, as the most important interests of the colonies are. If upon any such application from the colonies to parliament, the wisdom of that high court should see the expediency and practicability of this measure, and find the proper means of enacting it into a law, That for the future the colonies should send representatives to parliament, I see no danger nor inconvenience that could arise to Great Britain; on the contrary, such measure would have a tendency throughout the colonies to extend loyalty towards the crown, and affection towards the mother country, as it extended the spirit and influence of general liberty to that people made, by this communication of it, one body and mass with the people of Great Britain.'

Mr. Pownall's attention to his subject has prevented his observing the impracticability, nay impossibility, of what he proposes. The act of union is as much one of the *pacta conventa* of this kingdom as the Magna Charta itself, and perhaps less liable to alteration, because the independency and free agency of one of the contracting powers is not now retrievable. By the twenty-seventh article of that act, the lords of parliament of England, with the then elected sixteen peers of Scotland, and the commons of the then parliament of England, with the forty-five Scotch members, were to be the two houses of the British parliament. Whether this article may be altered, we shall not presume to determine; but it undoubtedly was the intention of the commissioners of the two kingdoms thereby to

fix the balance of their respective representations in the house of commons; and we cannot at present conceive how that representation can be altered without violating the most important article of that solemn and sacred act.

It is true, the number of peers have been altered; but in that respect the crown was not bounded (though in the cases of Hamilton and Brandon it was found to be so by implication) and it is now at liberty to create any Scotchman, not a peer, a peer of Great Britain. The case is widely different with respect to the house of commons, where the members do not sit by any act of prerogative, but by the free election of their constituents.

Mr. Pownall is very moderate in treating of the affairs of the colonists, and seems to think that the present spirit prevailing among them proceeds from a delirium; however, we cannot help thinking him rather too sanguine in incorporating their representatives with those of the British commons in parliament. He reviews seven grievances complained of by the colonists, and points out the methods of removing them; (we think, in some particulars, especially that of multiplying the specie, with great justice;) and he is of opinion, that the mother country ought to do every thing for the relief of her colonies before she proceeds to force. He writes with judgment, because from experience, on the official business of the board of trade; but we cannot adopt his idea in the following paragraph:

‘Matters being thus established at home, send out *some very considerable person* to America, as commander in chief both of navy and army, *with a council* under such instructions, and with such directions as may and will re-establish the British government in its American colonies, over a free, loyal, and dutiful people. More than this, I do not at present think myself at liberty to publish, but certain it is, that the very appearance of some such *very considerable person*, under such instructions, but for a season in that country, would compose all disorders, and restore peace and government.’

That such an expedient as is here mentioned was proposed twelve or fourteen years ago at a board higher than that of trade, we have reason to believe; and that it was then rejected upon principles of the soundest policy, as being a trust too important to be reposed in any subject, who, if invested with it, the more respectable he is, must be the more formidable, especially when we consider the present dispositions of those colonists.

We cannot approve of Mr. Pownall's quotations either from Sir William Temple or Livy, because we think them not applicable.

plicable. Camillus, indeed, spoke in the Roman senate for the Latins, but not before they were reduced to be a conquered and submissive people, *victi deditique*. In fact, all quotations from foreign authors, applied to English affairs, are inconclusive and fallacious, for reasons that are suggested by the very form of our constitution.

13. *Considerations on the American Stamp-Act, and on the Conduct of the Minister who planned it.* 8vo. Pr. 6d. Nicoll.

This is a sensible author, who gives a fair deduction of our American quarrels with the French, and the proportion in which our colonists co-operated with their mother country; though we suspect the latter are somewhat exaggerated. He is a professed enemy to the stamp taxation, and to the ministers who carried it into execution. He advises moderation, though he favours the repeal of the act.

14. *Considerations on the Propriety of imposing Taxes in the British Colonies, for the Purpose of raising a Revenue, by Act of Parliament.* 8vo. Pr. 1s. Almon.

These Considerations, which evidently flow from the pen of a red-hot American, are dated Virginia, August 12, 1765. The author trumpets forth the services of the North-Americans during the last two wars; the provisions of the Great Charter are shewn to extend to America; the hardships of those colonies are delineated; and this patriot vehemently enters his protest, desiring an exemption from taxes imposed ‘without his consent.’

15. *Reflections on Representation in Parliament: being an Attempt to shew the Equity and Practicability, not only of establishing a more equal Representation throughout Great Britain, but also of admitting the Americans to a Share in the Legislature. With an Enumeration of the principal Benefits which would result from these Measures, both to the Colonies and the Mother Country. With some Strictures on a Pamphlet entitled, ‘Objections to the Taxation of the Colonies by the Legislature of Great Britain briefly considered.’* 8vo. Pr. 1s. Flexney.

The title-page of this pamphlet sufficiently explains its design. The author is a strenuous advocate for the right of representation being extended to America. He is not deficient in style; but he advances nothing new, or ought that invalidates the objections which have been brought to the plea of non-representation, as a reason for non-compliance with the stamp-act.

16. *An Application of some general political Rules, to the present State of Great Britain, Ireland, and America. In a Letter to the Right Hon. Earl Temple.* 8vo. Pr. 1s. 6d. Almon.

This author is a temperate advocate for moderation; he inclines to the authority of the mother country; is a violent enemy to the late ministry, but hunts too much after Greek, Latin, French, Scotch, and Irish history, which are entirely foreign to the merits of the present question. His pamphlet, however, if it has not answered the intention of the publication, contains a great variety of reading and instructive matter.

17. *A succinct View of the Origin of our Colonies, with their civil State, founded by Queen Elizabeth, corroborated by succeeding Princes, and confirmed by Acts of Parliament.* 8vo. Given gratis by Mr. Baker in York-street.

We never observed in any controversy, which may be strictly called commercial and colonial, such a passion for displaying their reading, as the authors engaged in the present discover. This performance is a master-piece of that kind; and its publication is the more extraordinary, as it is literally extracted from a work which we shall review in our next Number; and therefore shall dismiss it here without farther notice.

18. *The late Occurrences in North-America, and Policy of Great Britain, considered.* 8vo. Pr. 1s. Almon.

This is another of the many rambles after reading and learning who are engaged in this controversy. The author lists himself on the side of the colonists, and engages whole armies of Spaniards, French, Germans, Dutch, and almost every nation in Europe, in their quarrel: The counts Egmont and Horn bleed afresh; the duke of Alva renews his bloody conquests; the Spanish government its cruel edicts in the Low-Countries; and the old Romans bring up the rear.

19. *The true Interest of Great Britain, with respect to her American Colonies, stated and impartially considered.* By a Merchant of London. 8vo. Pr. 1s. Kearsey.

This is a very candid representation. The author writes like one who thoroughly understands his subject, and keeps to his point; nor does he deviate into any display of reading. Without presuming to attack the justice or impropriety of the late ministerial measures with regard to America; he proposes, that, in lieu of the present stamp-duties, 'a tax should be laid upon every white man, of the age of sixteen to fifty, and upon every

black man or woman of the same age; or in other words, upon every tithable of 28 lb. or one quarter of a hundred of clean, well-dressed, merchantable hemp or flax.' Our author very modestly proposes the cultivation of hemp and flax, which is practicable among the Americans, as the best succedaneum to money.

20. *The Justice and Necessity of taxing the American Colonies, demonstrated. Together with a Vindication of the Authority of Parliament.* 8vo. Pr. 1s. Almon.

This writer seems a mere gleaner of knowledge in American affairs. His information is slight and superficial; and though he affects a tenderness for the colonists, thinks it very practicable to reduce them to their duty.

21. *An Examination of the Rights of the Colonies, upon Principles of Law.* By a Gentleman at the Bar. 8vo. Pr. 1s. Dymott.

This is but a flimsy performance, and seems to have been the production of some lawyer's clerk. The author talks of Magna Charta, to shew that taxes cannot be imposed in England without the consent of parliament; and revives the stale argument of the case of the counties-palatine of Durham and Chester, before they sent representatives to the English parliament. He proceeds to condemn the opposition of the Americans to the stamp-act, and after a deal of pettyfogging reasoning, he concludes by telling us, 'that a great empire is in imminent danger, when the executive power is exercised by the people.'

22. *The General Opposition of the Colonies to the Payment of the Stamp Duty; and the Consequence of enforcing Obedience by military Measures; impartially considered.* 4to. Pr. 1s. Payne.

This letter-writer is among the best advocates for the colonies we have seen. He writes with temper and candor; but presumes that ten thousand of our regular troops would not be a match for sixty or seventy thousand able-bodied Americans, enthusiastically mis-led to imagine, that they are fighting for liberty. He thinks that the argument maintaining the governments of Massachusetts Bay, Connecticut, &c. to be English property within the county of Kent, and therefore liable to such taxes as the parliament of England think proper, may be common law, but that it will be very difficult to reconcile it to common sense. He lays down a plan, which is pretty much the same with that established among the boroughs of Scotland by the articles of the union, that the present houses
of

of assembly may remain. ‘ And as the several members that constitute these houses of assembly are elected in the several districts of the colony, the whole body may then elect, from among themselves, such representatives, as the majority of such houses of assembly shall think most proper to represent the colony in the parliament of England.’

23. *An Account of a late Conference on the Occurrences in America. In a Letter to a Friend.* 8vo. Pr. 1s. Almon.

The interlocutors in this conference are Mr. Leicester, Mr. Corkish, Mr. Fergus, Mr. Conner, and Mr. Penn. Mr. Penn and Mr. Conner (by whom we are to understand an American and an Irishman) are advocates for the doctrine, that none but the people of Great Britain have representatives in the British parliament. Mr. Penn seems to be the hero of the dialogue, and lays down a plan of representation for all British subjects, whom he considers as forming a great commonwealth. He proposes ‘ each province to send as many deputies as should correspond with a proportional share of the general public expence, which on all occasions they must pay. That *this* should be in the place of *that* commonly called the privy-council, and should be always sitting to *advise the crown* in all the public concerns of the commonwealth, of peace and war, and the sums of money proper to be raised. That the boards of treasury, admiralty, and trade, should be executed by committees of this council, and that the office of lord-constable should be revived, but the execution thereof lodged in the hands of a fourth committee, which should have the same power over the army, as the Admiralty has over the fleet. That the acts of this great council, with the king’s assent, shall be binding over the whole commonwealth; but that they shall meddle with nothing that can be considered as the peculiar business of any one province in particular; that after it has decreed what sums shall be raised, each province shall be left to find such ways and means for raising their quota, as they shall think most proper for their own condition.’

After explaining this project, by which all dependance of the colonies upon the mother country is abolished, he says, ‘ The probable number of persons in the whole dominion, at this time, is 16,760,000, which being divided by 20,000, will make 838 parts or shares, in the whole; and supposing the several provinces able and willing to send, for each such share, one member, and in consideration thereof to contribute 10,000 l. to the general fund (more or less, according to the annual necessity) the whole would make a revenue of 8,380,000 l.’ The

author

author concludes with a table, containing four columns; the first specifying the names of provinces; the second the supposed number of people; the third, the number of shares, which is also the number of representatives; the fourth, the sums of money contributed to the general fund, or public revenue.

The reader, we conceive, has enough of this wild chimerical plan; the superficial author of which, like all of the same stamp, is perpetually quoting Montesquieu and the Romans, though the former is grossly ignorant of the British constitution (however just he may be in his general notions of government) and the Roman and British empires are far from resembling one another, in any one principle either of policy or government.

24. *Some Strictures on the late Occurrences in North-America.* 8vo. Pr. 6d. Owen.

This slight performance takes part with the mother country in the American dispute, and with some justice impeaches the conduct of our colonial brethren. The author, however, thinks that the stamp-act may admit of alterations; nor is he apprehensive of any bad consequences to England, should the Americans still remain refractory.

25. *Constitutional Considerations on the Power of Parliament to levy Taxes on the North-American Colonies.* 4to. Pr. 6d. Wilkie.

We really know not how the trade of our haberdashers in politics could go on, without the words *constitutional*, and about half-a dozen others of the like import: strike them out of our language, and a total bankruptcy of the fraternity must ensue. With regard to the performance before us, all we can say is, that the author thinks the North-Americans ought not to be exempted from taxes imposed by the British parliament.

26. *The Crisis. Or, a full Defence of the Colonies.* 8vo. 1s. Griffin.

The Crisis! another excellent word, and a proper title for a pamphlet published the very day appointed by parliament for resuming the North-American debate. As to the contents, they are at best a trite collection of American arguments against the stamp-act.

27. *The Legislative Authority of the British Parliament, with respect to North-America, and the Privileges of the Assemblies there, briefly considered.* By J. M. of the Inner-Temple. 8vo. Pr. 6d. Nicoll.

This writer gives us a general view of the governments and police of our North-American colonies. He thinks
that

that the present stamp-act is oppressive, and contains several clauses that bear hard upon the Americans; but he is for maintaining inviolate the power of the British parliament to tax their colonies.

28. *An Ordinary Answer to a very Extraordinary North-Briton; published on Monday last, in the Public Advertiser.* 8vo. Pr. 6d. Wilkie.

This catch-penny performance is intended as an encomium upon the late ministry; but it is of a composition too rotten to be handled, and almost too despicable to be mentioned.

29. *Political Epistles on various Subjects of the present Times.* 8vo. Pr. 1s. Nicoll.

An aukward fulsome compliment, conveyed through a dark unintelligible string of rhymes, to the most amiable prince that ever filled the English, or any other, throne. How well the author is qualified to write Political Epistles, we may judge from his gravely telling us in a note, 'that the commons of Great Britain are the legislative power.'

30. *A Letter to the Rev. Dr. Lowth, occasioned by his late Letter to the Right Rev. Author of the Divine Legation of Moses. By the Author of Essays on the Characteristics.* 8vo. Pr. 6d. Davis and Reymers.

If the reader should expect to find, in this Letter, any learned or ingenious observations on the subject of the controversy now subsisting between the Bishop of Gloucester and Dr. Lowth, he will be disappointed. This performance is a mere vindication of the author's sentiments and conduct in regard to his friend, the Bishop.

The Professor, in his Letter to the Right Rev. Author, &c. having confessed himself obliged to his lordship for the distinguished honour he had done him, in making him the subject of an Appendix to his great work, proceeds in this manner:

'I did not imagine either that the subject, on which we differed, was so important in itself, or the person who differed from you so considerable in your estimation, as to merit so formal a process, and so solemn a chastisement. I thought you might possibly whip me at the cart's tail, in a note to Divine Legation; the ordinary place of your literary executions: or pillory me in the Dunciad, another engine, which, as legal proprietor, you have very ingeniously and judiciously applied to the same purpose: or perhaps have ordered me a kind of Bridewell correction by one of your beadles, in a pamphlet.' In
another

another place, the Professor complains, that his lordship 'drew him into a conference, a pretended treaty of peace; while he knew that his Cherokees and Iroquois were falling, at that very time, upon his back.' Speaking of the author of the *Divine Legation*, he says, the demonstrator 'puts me mightily in mind of king Picrochole *, when he had taken the castle of Clermand; by assault indeed, and in all the forms, but without resistance; for the place was open and defenceless. Upon this foundation he sets up for universal monarchy; he makes an imaginary expedition through Europe, Africa, and Asia; his three ministers, the duc de Menuail, count Spadassin, and captain Merdaille, persuade him that he is the most puissant and chivalrous prince that ever appeared since Alexander the Great, and that he has actually conquered all the world, &c.'

Our author, apprehending that he was ridiculed under some of these ludicrous characters, endeavours to convince the world, that he is no fawning sycophant, no obsequious follower of the author of the *Divine Legation*; that he had often differed in opinion from that learned writer; that, in literary matters, he had always preserved an independency of mind (for the truth of which he produces several of his own private letters to particular friends) and that the professor's insinuations are groundless and injurious aspersions on his 'moral character.' We shall take it for granted, though it may certainly admit of a doubt, that the professor really alludes to the Author of the *Essays on the Characteristics*, in some of those passages which exhibit the humble admirers of Dr. W. in a ludicrous view; yet it must be confessed, that the *Estimator of the Manners and Principles of the Times*, bears some resemblance to one of the ministers of king Picrochole, when he bestows the following extravagant encomium on the author of the *Divine Legation*.

'True it is, that amidst this general defect of taste and learning, there is a writer, whose force of genius and extent of knowledge might almost redeem the character of the times. But that superiority which attracts the reverence of the few, excites the envy and hatred of the many: and while his works are translated and admired abroad; and patronized at home, by those who are most distinguished in genius, taste, and learning; himself is abused, and his friends insulted for his sake, by those who never read his writings; or if they did, could neither taste, nor comprehend them.' *Estimate of the Manners*, &c. p. 43.

Supposing (which is a very questionable supposition) that this writer's force of genius and extent of knowledge might almost

* Rabelais, l. i. c. 33.

redeem the character of the times,' would you imagine, reader, that this inimitable writer, who is said to have met with so much undeserved abuse from the blockheads of the present age, is one who has insulted the most respectable personages in the republic of letters in the most illiberal manner? With what grace can he or his friends complain of the injurious treatment which he has received from his cotemporaries? With much more equity may the departed shades of that numerous band of authors whom he has reviled, rise in judgment against him. The following motto, which he prefixed to a book, published in answer to Dr. Middleton, Dr. Pococke, the master of the Charter-house, Dr. Richard Grey, Dr. Stebbing, Dr. Sykes, and others, is such an instance of incivility as is not to be paralleled in the writings of any other Christian polemic.

Quid immerentes hospites vexas, CANIS,
 Ignavus adversum lupos?
 Nam, qualis aut Molossus, aut fulvus Lacon,
Amica vis pastoribus,
 Agam per altas aure sublatâ nives,
 Quæcunque precedet fera.
 Tu, cum timendâ voce complesti nemus,
 Projectum odoraris CIBUM.

Before we take our leave of Dr. Brown, we must assure him, that these observations are not the dictates of envy or malice, or the voice of slander in a garret; but the sentiments of an impartial observer, who is not biassed by the fear or the favor of any writer upon earth.

31. *A Letter to the Rev. Dr. Brown.*

In this Letter the professor very genteelly and dispassionately endeavours to convince the author of the Estimate, &c. that the charge which he has lately brought against him, of having 'attacked his moral character,' is entirely groundless. He assures him, that the lines in the Essay on Satire, and the passage in the Essays on the Characteristics (to which Dr. Brown says the professor has alluded) were, at the time he wrote his Letter to the Bishop of Gloucester, as much out of his thoughts as if they never had existed.

Indeed, says the professor, 'the paragraph in your Estimate I well remember; though I have not, to the best of my recollection, so much as seen the book within these last six or seven years. I did not, either in this, or in any other case, seek out for passages or expressions, which I might apply to you. The expression of *bespreading the narrow world* occurred to me; and in the train of thought, which I was then pursuing, it could not
 but

but do so. Since your celebrated application of it, it has been in every one's mouth, and is become in a manner proverbial. It suited my purpose, as a strong image perfectly well adapted to express my idea; and I therefore made use of it. At the same time, by the association of ideas, it necessarily brought you to my thoughts: I did not see why for that reason I should reject it: and yet I had no inclination to offend you. This induced me to touch upon it as gently as I could: and pray observe, Sir, that agreeably to this intention, and in consequence of this intention only, I wholly dropped the *Colossus*, the most striking, and the most invidious part of the image, and, as you well know by experience, the most open to ridicule. You are pleased to say, that the expression was *yours*, and *yours only*; and that I have marked it in Italics as *such*. Consider, Sir, a little, I beseech you: why *yours*, and *yours only*? why not rather *Shakespear's*? you are but the borrower; and any other person is surely at liberty to borrow it after you, from Shakespear, the original and sole proprietor.'——

'The three ministers of king Picrochole form a general character of a set of officious courtiers, who feed the vanity, and swell the pride of their great master. If any such there be among us, I have left it to the public to find them out; and to their own consciences, to confirm the application. The sage Rabelais has distinguished them by particular titles. I do not think, that any one of those titles can be supposed with any propriety to point out you. Why will you then anticipate the judgment of the public? why will you insist upon it, that you are marked out by a character, which your own conscience tells you does not belong to you?'

At the conclusion the professor politely adds: 'If you thought that I afforded you a favourable opportunity of vindicating your injured character, from imputations thrown upon you from other quarters, by producing the authentic testimony of original letters, in which you have expressed yourself with a truly ingenuous spirit, an honest freedom, and a becoming dignity; if this was your principal intention in thus publicly addressing me, I cannot but so far approve of your design. And if my name has been, in this respect, of any service or convenience to you; I assure you, you are very welcome to the use you have been pleased to make of it on this occasion.'

This Letter is added as an Appendix to the fourth edition of Dr. Lowth's Letter to the Author of the Divine Legation, and may be had gratis by the Purchasers of the three former, of Mr. Millar.

32. *A free Address to the Author of the Essays on the Characteristics. In answer to his Letter to Dr. Lowth.* 8vo. Pr. 1s. Urquhart.

In this Address Dr. B. is smartly rebuked, for having introduced himself and his writings into a dispute which has nothing to do with either.

33. *An Expostulatory Letter to the Author of Essays on the Characteristics; occasioned by his Letter to the Rev. Dr. Lowth.* 8vo. Pr. 1s. Ridley.

This letter is written with much less acuteness and spirit than the Free Address.

34. *A Defence of Mr. Kenrick's Review of Dr. Johnson's Shakespeare.* 8vo. Pr. 1s. 6d. Bladon.

As we never pretended to infallibility, we need not apologize for having mistaken the case of this writer. We treated him in common with the rest of his brethren, as being impelled to his publication by pride, resentment, disappointment, malevolence, or some of those craving causes which (as Shakespear says) *bite upon necessity*. We accordingly appointed him a ward proper for the reception of dulness, influenced by such motives. By the pamphlet before us, we are sensible that his case requires the aid of a profession very different from that of criticism; for we hold it indubitable, that Mr. Kenrick's Review of Dr. Johnson's Shakespeare, and the Defender of that Review, are well acquainted with each other.

This author sets out with informing us, that he amused himself occasionally with forming a table of errata to Dr. Johnson's Dictionary. This brings to our remembrance the good-humoured French gentleman, who used to comb his master's wig, and black his shoes, merely for his diversion.—We are next entertained with a set of twenty queries concerning Mr. Johnson, among which are the two following modest ones: 10. Who wrote Dr. J.'s New Dictionary of the English language? 11. Whether Dr. J. ever read the Dictionary he is supposed to have written? His fifth section is employed upon our readers' humble servants, wherein he accuses us of inconsistency for having commended some of his former works. We own those commendations; but are at a loss to know what connection his former has with his later works. It is very possible, the man was in possession of his senses when he translated from the French, and we did him justice, as we do now; for let the writer be who he will, it is our business not to mis-lead our readers. We therefore leave our cause with the public, and recommend the same moderation to the other gentlemen whom Mr. K. has attacked in his rage.

35. *An Exhortation to Beneficence.* By E. Watkinson, M.D. 8vo.

The author tells us, what his readers, we apprehend, will not dispute, that his discourse is 'plain and honest.'

36. *The Insanity of the Sensualist.* A Sermon, by John Palmer. 8vo. Pr. 6d. Buckland.

This discourse contains several just and important, though in some measure trite, reflections, deduced from the parable of the prodigal son.

37. *Every true Christian a new Creature.* A Treatise, by J. Townsend, M.A. 8vo. Pr. 1s. Dilly.

St. Paul, in the passage to which this author refers, tells the Corinthian converts, *If any man be in Christ, he is a new creature: old things are past away; behold, all things are become new*; alluding to the commencement of a new dispensation under Christ. But our author, addressing himself to those who have been originally educated in the Christian religion, insists upon the necessity of a total change, in every circumstance. This is an absurd adherence to the old logical fallacy, *à dicto secundum quid, ad dictum simpliciter*.

38. *A Letter to the Gentlemen of the Committee of London Merchants, trading to North-America.* 8vo. Pr. 6d. Urquhart.

This pamphlet is an apology for the Americans, and pleads for a repeal of the stamp-act, in a similar strain to other writers on the subject.

39. *Considerations relative to the North-American Colonies.* 8vo. Pr. 1s. Kent.

This author is likewise an advocate for the repeal of the stamp-act; but he is against the Americans being represented in the British parliament.—In general, it is plain that the writers in favour of the Americans have avoided the knotty part of the controversy, and launched into declamation about the blessings of liberty, the rights of representation, the services and sufferings of the Americans, and many topics of the same kind, in which all parties are agreed; but without speaking a word of the original subjection those colonists owe to their mother country, and the blood and treasure which it has cost her to defend and establish them.

THE CRITICAL REVIEW.

For the Month of *February*, 1766.

ARTICLE I.

The Plays of William Shakespeare, with the Corrections and Illustrations of various Commentators; to which are added Notes by Samuel Johnson. In VIII. Vols. 8vo. Pr. 2l. 8s. Tonson.
[Concluded.]

THE reverence owing to the name of Shakespeare, and the attention due to a work of the greatest expectation, have detained us longer than we intended upon the article before us, which we now propose to finish.

In the seventh volume of Mr. Johnson's edition, when, in *Julius Cæsar*, that great man calls "death a necessary end," our editor has the following note: "This is a sentence derived from the Stoical doctrine of predestination, and is therefore improper in the mouth of Cæsar." Our editor may as well tell us that Cæsar was no Turk nor Calvinist. Predestination was no more a part of the Stoical doctrine, than that of the Academics, or the Epicureans. If Mr. Johnson had consulted Cicero *de Finibus bonorum atque malorum*, the best; if not the only book of authority on the subject, he would have seen how very little difference there is among the three sects, when each, like rational beings, came to explain their own doctrines.

Our editor's next note, is, "*shame of cowardise.*" The ancients did not place courage but wisdom in the heart." We believe this observation does not always hold, and that *homo bene cordatus* may be found to signify a *brave* as well as a *wise* man. — In the same play Mr. Johnson, from Warburton, admits the following note:

—*crimson'd in thy Lethe.*] Mr. Theobald says, *The dictionaries acknowledge no such word as Lethe; yet he is not without supposition, that Shakespeare coin'd the word; and yet for all that, the L. might be a D. imperfectly wrote, therefore he will have death instead of it.* After all this pother, *Lethe* was a common French word, signifying death or destruction, from the Latin *lethum*. WARB.

VOL. XXI. February, 1766.

G

IF

If either Mr. Warburton or Mr. Johnson had deigned to consult the shrubberies of our language, which, tho' absolutely necessary to an English critic, seem to have been below their notice, they would have found *Lethe*, in English authors, to be a word signifying *death*, and *lethal*, *deadly*. In northern parts it is usual for the friends of the deceased to sit up all night with the corpse; a ceremony which is there called the *lethe-wake*.

Mr. Johnson has studiously avoided the famous bull, as we may call it, which Ben Johnson blames in Shakspeare;

Cæsar did never wrong but with just cause.

This passage seems to have been given up by all the editors and commentators upon Shakspeare, by their admitting the modern emendations into the text. We are, perhaps, singular in thinking, that even Ben Johnson's observation is a hypercriticism, and that Shakspeare is not guilty of such a bull as is commonly thought, supposing Ben Johnson's reading to be Shakspeare's, as we make no doubt it was. What does Cæsar do more than paraphrase the words of the poet? *Decipimur specie recti*; that is, if he did wrong he was *mistaken by the appearances of justice*, or, *he thought he had just cause for what he did*.

In Antony and Cleopatra, Mr. Johnson admits the following note from Warburton.

'Which soon he granted, being an abstract 'tween his lust and him.] Antony very soon comply'd to let Octavia go at her request, says Cæsar; and why? Because she was an *abstract* between his inordinate passion and him; this is absurd. We must read,

Being an obstruct 'tween his lust and him. i. e. his wife being an obstruction, a bar to the prosecution of his wanton pleasures with Cleopatra.

WARBURTON.'

We imagine that *abstract*, even in the sense in which Warburton puts *obstruct*, is the better expression, as *abstract* comes from *abstrahere*; that is, the presence of Octavia *abstracted* or *diminished* his freedom of cohabiting with Cleopatra.—In the same play we meet with the following passage in the notes.

'——ribauld——] A luxurious squanderer. POPE.

The word is in the old edition *ribaudred*, which I do not understand, but mention it, in hopes others may raise some happy conjecture.'

Ribauld, according to Dr. Watt's Glossary, annexed to Matthew Paris, in old English, signifies neither more nor less than a *bawd*, and *ribaudred* is plainly compounded of the same word: "Etiam & Chautero nostro (says the doctor) Ribaldus est Leno, a bawd; unde & obscenas meretriciasque confabulationes, Bawdry

& Ribaldry, *vocamus*. *Et nescio sane, annon & nostrum Revels sit inde derivandum.*" How Mr. Pope came to imagine the word *ribauld* signified a *luxurious squanderer*, we cannot account. It is certain, that it likewise implied any worthless, low, vile person. The difficulty in this passage seems to lie in the word *nag*; but even that may be removed by observing, that *nag* may signify no more than a *filly*; and perhaps it was then equally applicable to a horse or a mare.

In A& IV. scene I. of the same play, we have the following note.

' I have *many other ways to die* :——] What a reply is this to *Antony's* challenge? 'tis acknowledging that he should die under the unequal combat; but if we read,

He hath *many other ways to die* : *mean time*,

I laugh at his challenge.

In this reading we have poinancy, and the very repartee of *Cæsar*. Let's hear *Plutarch*. *After this, Antony sent a challenge to Cæsar, to fight him hand to hand, and received for answer, that he might find several other ways to end his life.* UPTON.

I think this emendation deserves to be received. It had, before Mr. *Upton's* book appeared, been made by Sir *T. Hanmer*?

We can by no means agree to this alteration; the old reading shews more magnanimity. " I have many ways to die (*says Cæsar*) rather than hazard my life with this old ruffian, *Antony*." It is not unusual for *Shakespeare* to improve upon his originals. *Octavius Cæsar* was no fighting-man. *Warburton*, in a very judicious subsequent note, when *Cæsar* orders *Antony* to be taken alive, justifies our observation.

Upon the following lines,

—— ——— ——— ——— run one before,

And let the queen know of our guests;

Mr. *Johnson*, after reprobating a ridiculous note of *Warburton*, descants thus. " This needs neither correction nor explanation. *Antony*, after his success, intends to bring his officers to sup with *Cleopatra*, and orders notice to be given her of their *guests*." We agree with the editor in retaining the word *guests*, but we can see no reason for supposing that *Antony* was bringing his officers to sup with *Cleopatra*. The *guests* meant here were *Cæsar* and his army, who had paid a visit to *Cleopatra's* dominions.

In scene X. A& IV. of the same play, we have the following note by our editor.

' *That spaniel'd me at heels,*]—— All the editions read, *That pannell'd me at heels,* — Sir *T. Hanmer* substituted *spaniel'd*, by an emendation, with which it was reasonable to expect

that even rival commentators would be satisfied ; yet Dr. Warburton proposes *paniler'd*, in a nose, of which he is not injured by the suppression, and Mr. Upton having in his first edition proposed plausibly enough, *That paged me at heels*,—— in the second edition retracts his alteration, and maintains *pannell'd* to be the right reading, being a metaphor taken, he says, from a *pannel* of wainscot.

Mr. Upton is certainly right in retaining the word *pannell* ; but he is mistaken in referring it to the pannel of a wainscot. We doubt much whether such a term was in use in Shakespeare's days. 'The *pannell* was a place of confinement in a court. The jury was *impannell'd* ; that is, a place in court was allotted to them, from whence they were not to stir without leave ; and hence the prisoner in the court is to this day in northern countries called the *pannell*, because he appears in his place of confinement at the bar.

Mr. Johnson observes, in the same scene, that by *this* grave charm is meant, *this* sublime, *this* majestic beauty. We most *gravely* believe that Shakespeare makes Antony here use the word *grave* in the same sense Mercutio does in *Romeo and Juliet*. " Ask for me to-morrow, and you shall find me a *grave* man."—*This* grave charm.—" This charm that has brought my glory to the *grave*." In this sense, the expression is natural.

In *Cymbeline*, Mr. Johnson presents us with a long note upon the following lines, which we have not room to transcribe. Speaking of Posthumus,

' I DO EXTEND him, Sir, within himself ;

Crush him together,——] Thus the late editor, Mr. Theobald, has given the passage, and explained it in this manner, *I extend him within the lists and compass of his merit* : Which is just as proper as to say, *I go out within doors*. To *extend* a thing *within* itself is the most insufferable nonsense : because the very etymology of the word shews, that it signifies the drawing out any thing *BEYOND* its *lists and compass*. Besides, a common attention was sufficient to perceive that *Shakespeare*, in this sentence, used *extend* and *crush together*, as the direct opposites to one another ; which, in this editor's sense, they are not ; but only different degrees of the same thing. We should read and point the passage thus,

I DON'T EXTEND him, Sir : *within himself*

Crush him together——

i. e. I do not extend him ; on the contrary, I crush him together.

WARBURTON.

' I am not able to perceive that the old reading is *insufferable*. I extend him within himself ; My praise, however *exten-*
sive

five, is *within* his merit. What is there in this which common language and common sense will not admit ?

Our editor's interpretation is, "I extend him within himself; my praise, however *extensive*, is *within* his merit. What is there in this, which common language and common sense will not admit ?" This is another striking instance among the many we have produced, of this gentleman's confined ideas with regard to language. We agree with Warburton in his note upon the same passage, that "to *extend* a thing *within* itself, is the most unsufferable nonsense;" but could neither Warburton nor Johnson recollect another meaning of the word *extend*? Unacquainted as we are with law-terms, we know that to *extend*, in a legal sense, is to *value* lands, goods, or tenements. If the reader carries this in his eye, Shakspeare's meaning, as it stands in the original, is as elegant and sensible, as Mr. Johnson's is forced and unnatural.

One of the most picturesque passages in Shakspeare, is the description which Iachimo gives of Imogen's bed-room. The beautiful dependence of the silver Cupids upon their brands, that is, the fillets which tie their eyes, shews his fine taste in ornamental furniture. The reply of Posthumus to this description, is, "This is *her honour*;" on which Mr. Johnson, after transcribing the nonsensical note of Theobald, (who alters the expression to "What's this to her honour?") makes the following comment:

'This emendation has been followed by both the succeeding editors, but I think it must be rejected. The expression is ironical. *Iachimo* relates many particulars, to which *Posthumus* answers with impatience,

——*This is her honour.*

That is, and the attainment of this knowledge is to pass for the corruption of her honour.'

We believe that Posthumus was then in no situation of mind to be ironical, and we have already observed, *honour* signifies that outward state which is due to the birth and dignity of great personages. Posthumus says just before,

This is a thing,
Which you might from relation likewise reap;
Being, as it is, much spoke of.

He makes the same observation here, "This is *her honour*." That is, *All that you have already said relates only to her honour, or the splendid ornaments of her apartment, which you may have likewise heard of or seen, and which are common to persons of her rank.* As the rest of our editor's notes upon this play, are ridiculous be-

yond credibility, we must therefore refer our readers to his own publication.

In *Troilus and Cressida*, when Pandarus says that Cressida is not handsome, "she has the mends in her own hands;" Mr. Johnson interprets the latter expression, "She may mend her complexion by the assistance of cosineticks." We do not believe that Shakespeare had any such meaning. To have the *mends in one's own hands*, is neither more nor less than to make the best of a bad bargain.—In the same play, where Ajax says, "I'll pheeze his pride," Mr. Johnson, unmindful of the interpretation he has already given of that word, tells us in this passage, that "to *pheeze* is to *comb* or *curry*." We have before explained the word *pheeze* (see p. 14), and its true sense corresponds admirably with this passage.—Mr. Johnson has admitted a very contemptible note of Theobald's on the following expression: "The faulcon as the tercel, for all the ducks i'th' river;" without recollecting that Pandarus says it, and that it contains a double entendre, which may not be quite decent to explain.

'*Thou crusty batch of Nature*,—] *Batch* is changed by Theobald to *botch*, and the change is justified by a pompous note, which discovers that he did not know the word *batch*. What is more strange, *Hammer* has followed him. *Batch* is any thing *baked*.'

Is Mr. Johnson sure that a *batch* is properly the thing *baked*, and not the *basket* or *trough* that contains the thing baked? Hence, *a batch of bread*—a *wooden trough full of bread*. We are not very positive; but we incline to think our editor is mistaken.

Mr. Johnson tells us, that in a speech of Therstites, the beginning of the fifth act, he does "not well understand what is meant by *loving quails*," and we wish we could help him to a better meaning than the following. The French, whose proverbs Shakespeare very often adopts, have a notion that a *quail* is a very hot bird; hence *Chaud comme une Caille*, that is, *hot as a quail*, is a common proverb among them; and Rabelais mentions the *Cailles coiphees* as being the same as the *lac'd mutton**. Gentle reader, *si quid novisti rectius—candidus imperti*.

According to Mr. Steevens's publication of the plays of Shakespeare from the quarto originals, both Mr. Theobald and Mr. Johnson might have spared their notes on the words, *Hence, brothel lacquey*! for that editor has omitted the lines which contain those words; and it requires but a small degree of attention to perceive, that they are foisted in the later editions, and ought to be reserved to the last speech of *Troilus*.

* See page 403 of our last volume.

We now proceed to the eighth and last volume of Mr. Johnson's Shakespeare, which opens with *Romeo and Juliet*, a play Mr. Steevens has given us two editions of in his publication: the last, however, is the most correct. Mr. Johnson, in commenting upon the words, "*Or dedicate his beauty to the same*," suspects that some lines are lost which connected this simile more closely with the foregoing speech." We, on the other hand, believe the speech to be perfect. Montague here mentions two states of a flower-bud; the one, when it puts out its leaves, the other, when it is full spread.

'—to his will!'] Sir *T. Hamner*, and, after him, Dr. *Warburton*, read, to his *ill*. The present reading has some obscurity; the meaning may be, that *love* finds out means to pursue his *desire*. That the *blind* should *find paths to ill* is no great wonder.'

This note is applied to the reading of the most perfect edition of this play published by Mr. Steevens. We shall for the sake of perspicuity give the passage as it stands in both editions. The imperfect edition has it,

Alas that loue whose view is muffled still,
Should without lawes giue path-waies to our will :

The more corrected copy which Mr. Johnson follows, reads,

Alas that loue, whose view is muffled still,
Should without eyes, see path-waife to his will :

We prefer the former reading, as being the most intelligible and philosophical.

'*Why such is love's transgression.*—] Such is the consequence of unskilful and mistaken kindness.

'This line is probably mutilated, for being intended to rhyme to the line foregoing, it must have originally been complete in its measure.'

This is a very venial mistake in Mr. Johnson, who perhaps had not an opportunity of consulting the first edition of this play, where he might have perceived that the author did not originally mean that the two following lines should be in rhyme, tho' they are in the second. The first edition says,

Griefes of mine owne lie heauie at my hart,
Which thou wouldst propagate to haue them preft.

Our limits will not permit us to pursue Mr. Johnson's notes through the most fertile fields of criticism; we mean in *Hamlet* and *Othello*. We cannot, however, applaud his management in stifling difficulties when he cannot remove them. Of this we have a pregnant instance in *Othello*, where the Moor is made to say,

Oh thou weed!
Who art so lovely fair, and smell'st so sweet.

Dr. Warburton says, "The old quarto reads, O thou *blacke* weed, why art so lovely fair, &c. which the editors not being able to set right, altered as above. Shakespeare wrote, O thou *hale* weed, &c. *Bale*, i. e. *deadly*, *poisonous*." Mr. Steevens's edition reads, O thou *black* weed; and Mr. Johnson, contrary to all authorities we know of, retains *O thou weed*, and takes no notice of any farther doubts or difficulties, tho' the scene teems with both. We believe it would be no difficult matter to prove that *blacke* weed is the true reading, and that a *blacke* flower, in Shakespeare's and Sir Henry Spelman's time, was a common expression.

We shall now take our leave of this work. The remarks and emendations we have laid before the public, are but a few of a number too great for our plan to admit of. Mr. Johnson's chief defect as an editor, seems to consist in his being too much of a Martinet (if we may use the expression) in learning. He consults only the academy and the portico, without deviating into the narrow turns and lanes where Shakespeare's words now lie obscure, tho' undeformed and unaltered. But, notwithstanding his defects, he has the merit of rescuing Shakespeare's meaning, in a multitude of passages, from the pragmatistical efforts of preceding editors, who have most sacrilegiously presumed to alter his text according to their own groundless conjectures. We wish Mr. Johnson had stuck to his own discernment of Shakespeare's meaning, without attempting any alteration in the reading. He may perhaps, upon a review of his own notes, be of our opinion; but, as his edition now stands, with the help of Dr. Warburton's notes, Shakespeare appears in it more himself, than in any other which has appeared since that of Mr. Rowe.

II. *The Divine Legation of Moses demonstrated. In nine Books. The fourth Edition, corrected and enlarged. By William, Lord Bishop of Gloucester. In V. Vols. 8vo. Pr. 1 l. 10 s. Millar. [Concluded.]*

THE author having shewn, that an extraordinary providence was the necessary consequence of a theocracy; and that this providence is represented in Scripture to have been really administered; he proceeds to observe, that *temporal* rewards and punishments (the effects of this providence), and not *future*, must therefore be the sanction of the Jewish law and religion.

Having thus prepared the ground, and laid the foundation, he goes on to prove, that the doctrine of a future state of re-

wards and punishments, which could not, from the nature of things, be the sanction of the Jewish œconomy, was not in fact contained in it at all; nay farther, that it was purposely *omitted* by the Great Lawgiver. This is proved from several passages in the book of Genesis and the law.

‘ And here, says the author, more fully to evince, that Moses, who, it seems, studiously omitted the mention of it, was well apprised of its importance, I shew, ‘ that the punishment of children for the sins of their parents’ was brought into this institution purposely to afford some advantages to government, which the doctrine of a future state, as it is found in all other societies, amply supplies. This, at the same time that it gives further strength to the position of no future state in the Mosaic dispensation, gives the author a fair occasion of vindicating the justice and equity of the law of punishing children for the sins of their parents; and of proving the perfect agreement between Moses and the prophets Ezekiel and Jeremiah, concerning it; which hath been, in all ages, the stumbling-block of Infidelity.

‘ But we now advance a step further, and shew, that as Moses did not teach, yea forbore to teach the doctrine of a future state of rewards and punishments, so neither had the antient Jews, that is to say, the body of the people, any knowledge of it. The proof is striking, and scarce to be resisted by any party or profession but that of the system-maker. The Bible contains a very circumstantial account of this people, from the time of Moses to the great captivity; not only the history of public occurrences, but the lives of private persons of both sexes, and of all ages, conditions, characters and complexions; in the adventures of virgins, matrons, kings, soldiers, scholars, parents, merchants, husbandmen. They are given too in every circumstance of life; captive, victorious, in sickness and in health; in full security and amidst impending dangers; plunged in civil business, or retired and sequestered in the service of religion. Together with their story, we have their compositions likewise: in one place we hear their triumphal; in another, their penitential strains. Here we have their exultations for blessings received; there, their deprecations of evil apprehended: here they urge their moral precepts to their contemporaries; and there again, they treasure up their prophecies and predictions for the use of posterity; and on each, denounce the threatenings and promises of Heaven. Yet in none of these different circumstances of life; in none of these various casts of composition, do we ever find them acting on the motives, or influenced by the prospect, of a future state: or, indeed, expressing the least hopes or fears, or even common curiosity, concerning it: but every thing they do or say, respects the present life only;

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the good and ill of which are the sole objects of their pursuits and averfions.

‘ The ftrength of this argument is ftill further fupported by a view of the general hiftory of mankind ; and particularly of thofe nations moft refembling the Jewish in their genius and circumftances : in which we find the doctrine of a future ftate of rewards and punifhments, was always pushing on its influence. It was their conftant viaticum through life ; it ftimulated them to war, and fpirited their fongs of triumph ; it made them infenfible of pain, immoveable in danger, and fuperior to the approach of death.

‘ This is not all : we obferve, that even in the Jewish annals, when this doctrine was become national, it made as confiderable a figure in their hiftory, as in that of any other nation.

It is ftill further urged, that this conclufion does not reft merely on the negative f Silence of the Bible-hiftory ; it is fupported on the pofitive declarations contained in it ; by which the f acred writers plainly difcover that there was no popular expectation of a future ftate or refurrection.

‘ From the Old-Teftament we come to the New. By the writers of which it appears, that the doctrine of a future ftate of rewards and punifhments, did not make part of the Mofaic difpenfation.

‘ Their evidence is divided into two parts ; the firft, proving that temporal rewards and punifhments were the f anction of the Jewish difpenfation : the fecond, that it had no other. And thus, with the moft direct and unexceptionable proof of the two minor propofitions, the fifth book concludes.

‘ VI. But to remove, as far as poffible, all the fupports of prejudice againft this important truth, the fixth and laft book of this volume is employed in examining all thofe texts of the Old and New Teftament, which had been commonly urged to prove, that the doctrine of a future ftate of rewards and punifhments, did make part of the Mofaic difpenfation.

‘ And amongft thofe of the Old Teftament, the famous paffage of the nineteenth chapter of Job, concerning a refurrection (as it has been commonly underftood) holding a principal place, it was judged expedient, for the reafons there given, to examine that matter to the bottom. This neceffarily brought on an enquiry into the nature and genius of that book ; when written, and to what purpofe. By the aid of which enquiry, a fair account is given of the fense of that famous text, confiftent with our general propofition.

‘ But the whole difcourfe on the book of Job hath this further ufe : It provides a ftrong fupport and illuftration of what will be hereafter delivered concerning the gradual decay of the extraordinary

extraordinary providence from the time of Saul, to the return from the great captivity.

‘ Yet this is not all. The discourse hath yet a further use, with regard to revelation in general. For the explaining, how the principles of the gospel-doctrine were opened by degrees, fully obviates the calumnies of those two leaders in infidelity, Tyndal and Collins; who pretend, that the heads and governors of the Jews refined their old doctrines concerning the Deity, and invented new ones: just as the priests improved in knowledge, or the people advanced in curiosity; or as both were better taught by the instructions they received from their masters, in the country whither they were led away captive.

‘ The discourse of Job being of this importance, we were led to support all the parts of it from the attacks of various writers, who had attempted to confute it.

‘ The rest of the Old Testament-texts are gone through with greater dispatch, being divided into two parts. 1. Such as are supposed to teach the separate existence, or, as it is called, the immortality of the soul. And 2. Such as are supposed to teach a future state of rewards and punishments, together with a resurrection of the body. In the course of which examination, much light, it is hoped, has been thrown both on the particular texts and on the general question.

‘ From the texts of the Old Testament, the argument proceeds to examine those of the New: amongst which, the famous eleventh chapter of the epistle to the Hebrews is not forgotten; the sense of which is cleared up, to oppose to the inveterate mistakes of systematical divines: and here, occasion is taken to explain the nature of St. Paul’s reasoning against the errors of the Jewish converts; a matter of highest moment for a right understanding of this apostle’s letters to the several churches; and for the further illustration of the general argument.

‘ As in all this nothing is taught or insinuated which opposes the doctrine of our excellent church, common decency required that this conformity should be fully shewn and largely insisted on.

‘ Having therefore, all along, gone upon this principle, That
“ though a future state of rewards and punishments made no part of the Mosaic dispensation, yet that the law had a spiritual meaning; though not seen or understood till the fulness of time was come. Hence the ritual law received the nature, and afforded the efficacy of prophecy: in the interim (as is shewn) the mystery of the gospel was occasionally revealed, by God, to his chosen servants, the fathers and leaders of the Jewish nation; and the dawnings of it gradually opened by the prophets, to the people.” Having, I say, gone all the way upon this principle,

principle, I shew, from the seventh article of religion, that it is the very doctrine of our excellent church.

‘ And in explaining that part of the article which says—“ That they are not to be heard which feign that the old fathers did look only for transitory promises,” I support this doctrine by the case of Abraham, “ who (our blessed Master tells us) rejoiced to see his day, and saw it and was glad.”

‘ Here I attempt to prove, in illustration of this text, that the command to Abraham to offer Isaac, was merely an information given, at Abraham’s earnest request, in a representative action, instead of words, of the redemption of mankind by the great sacrifice of Christ on the cross. Which interpretation, if it be the true one, is, I think, the noblest proof that ever was given of the harmony between the Old and New Testament.

‘ From this long dissertation, besides the immediate purpose of vindicating the doctrine of our national church, in its seventh article, we gain these two advantages, 1. The first of which is, supporting a real and essential connexion between the Mosaic and the Christian religions. 2. The other is, disposing the Deists to think more favourably of revelation, when they see, in this interpretation of the command, all their objections to this part of Abraham’s story overthrown.

‘ The matter being of this high importance, it was proper to fix my interpretation on such principles as would leave no room for reasonable doubt or objection : and this was to be done by explaining the nature of those various modes of information in use amongst the antients ; for which explanation, a proper ground had been laid in the discourse on the Hieroglyphics in the fourth book. To all this (for the reason here given) is subjoined a continued refutation of all that Dr. Stebbing has been able to urge against this idea of the command.

‘ Nor is this all. This dissertation, which affords so many new openings into the truths of revelation in general, and so many additional supports to the argument of the Divine Legation in particular, hath another very important use. It is a necessary introduction to the long discourse which follows, concerning prophecy.

‘ In this, (which is the last of the present volume) I have attempted to clear up and vindicate the logical truth and propriety of types in action, and secondary senses in speech : for on the truth and propriety of these, depends the divine original of the antient Jewish prophecies concerning Christ. A matter much needing a support : for though the greater part of these prophecies confessedly relate to Jesus only in a secondary sense, yet had some men of name, and in the interests of religion, through ignorance of the true origin and nature of such sense,
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rashly concurred with modern Judaism and Infidelity, to give them up as illogical and enthusiastic, to the imminent hazard of the very foundation of Christianity. In the progress of this enquiry, I had occasion to examine, and was enabled, on the principles here laid down, to confute Mr. Collins's famous work of the *Grounds and Reasons of the Christian Religion*, one of the most able and plausible books ever written amongst us, against our holy faith; he having borrowed the argument, and stolen all the reasoning upon it, from the most sagacious of the modern rabbins; who pretend that none of the prophecies can relate to Jesus in any other sense than a secondary; and that a secondary sense is illogical and fanatical.—Had I done no more, in this long work, than explain and clear up, as I have done, this much embarrassed and most important question of the Jewish prophecies which relate to Christ, and to the Christian dispensation, I should have thought my time and labour well employed; so necessary to the very being of our holy faith, is the setting this matter on its true foundation. Thus much may be said in favour of this large dissertation considered in itself alone: but, as part of the argument of the *Divine Legation of Moses*, it has these more immediate uses:

‘ 1. To shew, that those who contend, that the Christian doctrine of a future state was revealed to the early Jews, destroy all use and reason of a secondary sense of prophecies; for how shall it be certainly known, from the prophecies themselves, that they contain double senses, but from this acknowledged truth, that the old law was preparatory to, and the rudiments of, the new? or how shall this relation between these two laws be certainly known, but from the evidence of this contested truth, that the doctrine of a future state of rewards and punishments, is not to be found in the Mosaic dispensation? So close a dependence have all these capital principles, on one another.

‘ 2. The other more immediate reason for this dissertation on types and secondary senses was this: As I had shewn, that a future state of rewards and punishments was not revealed under any part of the Jewish œconomy, otherwise than by those modes of information, it was necessary, in order to shew the real connexion between Judaism and Christianity (the truth of the latter religion depending on that real connexion) to prove those modes to be logical and rational. For, as on the one hand, had the doctrine of life and immortality been revealed under the Mosaic œconomy, Judaism had been more than a rudiment of, and preparation to, Christianity; so, on the other, had no covert intimations at all been given of the doctrine, it had been less: that is, the dependency and connexion between the two religions had not been sufficiently marked out and ascertained. With
this

this dissertation therefore, so important in its use and application, the sixth and last book of the second volume concludes.

‘ Thus the reader, at length, may see how regularly and intently these two volumes have been carried on : for, though the author (whose passion is not so much a fondness for his own conceived argument, as for the honour and support of religion itself) hath neglected no fair occasion of enforcing every collateral circumstance, which might serve to illustrate the truth of revelation in general ; yet he never loses sight of his end, but as the precept for conducting the most regular works directs,

Semper ad eventum festinat.

‘ This volume too, like the first, I thought fit to publish alone : not merely for the same reason, that it was a compleat and entire work of itself, which explained the nature and genius of the Jewish constitution ; but for this additional one, that it fairly ended and compleated the argument.

‘ For the first volume having proved the major, and the second volume the minor propositions of the two syllogisms, my logic teaches me to think, that the conclusion follows of course, viz. “ That the Jewish religion and society were supported by an extraordinary providence.”

‘ Or put it in another light—Having proved three principal propositions,

I. “ That the inculcating the doctrine of a future state of rewards and punishments is necessary to the well being of civil society.

II. “ That all mankind, especially the most wise and learned nations of antiquity, have concurred in believing, and teaching, that this doctrine was of such use to civil society.

III. “ That the doctrine of a future state of rewards and punishments is not to be found in, nor did make part of the Mosaic dispensation.”

‘ The conclusion is, that therefore the law of Moses is of divine original.

‘ A conclusion which necessarily follows the premisses contained in these three propositions. Notwithstanding all this, the evidence of their truth proving so various, extending so wide, and having been drawn out to so great a length ; what between inattention and prejudice, the argument, here brought to its final issue, hath been generally understood to be left imperfect ; and the conclusion of it reserved for another volume. Yet a very moderate share of reflection might have led the candid reader to understand, that I had here effectually performed what I had promised, namely, to demonstrate the Divine Legation of Moses. For if it be indeed proved, That the doctrine
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of a future state is necessary to the well being of civil society, under the ordinary government of Providence—That all mankind have ever so conceived of the matter—That the Mosaic institution was without this support, and that yet it did not want it—What follows but that the Jewish affairs were administered by an extraordinary Providence, distributing reward and punishment with an equal hand; and consequently that the mission of Moses was divine?

‘However, the complaint against the author, for not having performed his convention with the public, became pretty general. To which a great deal might be said, and perhaps to little purpose. The following tale will put it in the fairest light. In a solemn treaty lately concluded between the governor of one of our American provinces and the neighbouring savages, it had, it seems, been stipulated, that the settlement should supply those warrior-tribes with a certain number of good and serviceable muskets. Which engagement was so ill performed, that at the next general meeting, the chiefs of the barbarians complained, that, though indeed the colony had sent them the number of muskets agreed upon, yet, on examination, they were all found to be without locks. This mischance (occasioned by the muskets and the locks being put into two different cargoes) the governor promised should be redressed. It was redressed accordingly; and the locks sought out, and sent. He now flattered himself that all cause of umbrage was effectually removed; when, at their next meeting, he was entertained with a fresh complaint, that the colony had fraudulently sent them locks without muskets. The truth was, this brave people, of unimpeached morals, were only defective in their military logic; they had not the dexterity, till they were first shewn the way, to put the major of the musket and the minor of the musket-lock together; and from thence to draw the concluding trigger.’

His lordship concludes his recapitulation with an account of what is to be contained in another volume, which, he informs us, is destined to support what has been already proved; not, as hath been absurdly suggested, to continue and conclude an unfinished argument. It will, however, be time enough for us to give the reader the contents of this volume when it appears. In the mean time, by this recapitulation we have enabled him to see in what manner the learned author has conducted his elaborate demonstration.

It is drawn out, as the author confesses, to an uncommon extent. But for this prolixity, his adversaries, it seems, are accountable. If free-thinkers had not denied the major of the two syllogisms, and systematical divines the minor, his demonstration,

stration, he says, would have been 'not only as *strong*, but as *short* too as any of Euclid's.'

The validity of the argument depends on the solution of this question: *Why did not Moses make the doctrine of a future state the sanction of his laws?*

Our author insists, that so consummate a lawgiver as Moses is confessed to have been, would never have neglected to inculcate the belief of a future state, if he had not been well assured that an *extraordinary providence* was to be administered over his people.

In opposition to this opinion, it has been urged, 1. That there was no real difference, in this respect, between Moses and the other founders of states and religions in the antient world, since none of the last made a future state the sanction of their civil institutions, any more than Moses.

The late Dr. Sykes, in particular, insisted that our author has not proved, that any one legislator of old made the doctrine of a future state either the preface, or the sanction of his laws, more than Moses. "I will undertake to prove, says the doctor, that Moses has done as much, nay more than any of them, by shewing that he has expressed himself more strongly, to the purpose above-mentioned, than any of the legislators of antiquity, let him pitch upon whom he pleases."

2. It has been alledged, that Moses did not teach and inculcate the doctrine of a future state as the sanction of his religious system, because he was only appointed minister of the temporal covenant.

3. It has been asserted, that it was perfectly needless and unnecessary for Moses to deliver this doctrine in his written institutes, since the people were already in possession of it.

The author of a pamphlet, intitled, *The Argument of the Divine Legation of Moses fairly stated*, undertook to answer these objections.

To the first he replied, that Moses gave a system of *religious* as well as *civil* institutes; and the enquiry now before us is, Why he did not make a future state the sanction of the *first*? If you pretend, that there is nothing singular and extraordinary in this, you must shew, that other founders of religion and society together, have given bodies of religious institutes, in which a future state does not enter as a sanction; or must produce some national religion, in which this doctrine does not make a principal and essential part. The objectors therefore alledge nothing to the purpose, or never touch the main point, as they only attempt to prove, that this doctrine is not contained in the *civil* institutes of other countries.

With respect to the second objection, the author observes, that the reasoning contained in it plainly supposes the reality and truth both of the Jewish and the Christian dispensations. How therefore does it suit the Deist, against whom the argument of the Divine Legation of Moses is addressed? To say that Moses was *appointed* minister of the temporal covenant, is plainly assigning him a commission from God. We ask the Deists, how they will account for the absence and omission of a future state in the Jewish institutes, upon the supposition that Moses was, as they represent him, a mere human leader? The present objection informs us, that this question may be answered upon the supposition that he really had a divine mission. But is not this in effect owning, that we cannot account for the conduct of Moses, unless we suppose his divine legation? and is not this the very thing for which Dr. W. contends?

To the third objection the author replies, that Moses must propose to rest his religious system on the authority of some sanction or other. The strongest, as well as readiest, would be that which was raised on some doctrine already authorized by the popular belief. As therefore he found the people possessed of the doctrine of a future state, it was natural for him to make it the sanction of his religion; the deeper it was imprinted and infixed in the minds of the people, the more proper would it be for his purpose, and the better calculated to serve for the sanction of his religious system.

It is the constant custom of impostors to take advantage of the popular belief, and to establish themselves on the prejudices and previous opinions of the people. The firm and general belief therefore of this doctrine is so far from being a reason why Moses *should not* have made it the sanction of his religion, that it seems to be a plain and unanswerable reason why he *should*.

The late Dr. Middleton proposed the following objection. Your scheme, says he to the author, as I take it, is to shew; that so able a man as Moses could not possibly have omitted the doctrine of a future state, thought so necessary to government by all other legislators, had he not done it by the express direction of the Deity; and that under the miraculous dispensations of the theocracy, he could neither want it himself for the enforcing a respect to his laws, nor yet the people for the encouragement of their obedience. But what was the consequence? Why, the people were perpetually apostatizing either to the superstitions of Egypt or the idolatries of Canaan; and, tired with the load of their ceremonies, wholly dropped them at last, and sunk into all kinds of vice and profaneness; till the prophets, in order to revive and preserve a sense of religion

amongst them, began to preach up the rational duties of morality, and insinuate the doctrine of a future state.

In this case, some may be apt to say, that Moses had overlooked what could not be omitted without ruin to religion.

Our author allows the objection to be learned and acute, but thinks he has obviated this conclusion, by the inforcement of many instances, which shew Moses's great skill in legislation, and make it very improbable that so great a master in his art should blunder so strangely in the very first principle of it; a principle that chiefly distinguished the school from which he came.—Upon the whole, he says, this objection seems to be founded in that paralogism of *non causa, pro causâ*.

Such has been the fate of the most promising objection that has been hitherto alleged against the argument of the Divine Legation. It would not, after this, be worth while to enquire what some inferior writers have said on this subject. We will, however, take the liberty to offer a thought, which this moment occurs, without being solicitous about its importance, as we do not undertake to answer, but to give an account of this performance.

We will suppose then the Deist to argue in the following manner :

The peculiar circumstances and disposition of the Israelites, when Moses promulged his law, will afford a sufficient reason for his omission of the doctrine of a future state. The people were just rescued from a severe bondage, and the most imminent danger of a total extirpation; they were flattered with the hopes of revisiting the country from which their forefathers descended, of subduing all their opposers, and establishing themselves in a land of freedom and plenty. Moses, at this crisis, enacts his laws, and adapts every particular to the genius, the situation, and the views of his people. Whatever principles and notions *he* might have imbibed, in his youth, in the schools and colleges of Egypt, yet the body of the people, as Dr. W. and his advocates acknowledge, had no idea of a future state. We never find them acting on any motives of that kind; nor indeed expressing the least hopes, or fears, or even common curiosity, concerning their future destination. “ They were a race of gross, carnal, and worldly-minded men, tied down to earthly expectations, and to sensible objects; and no ways disposed to raise their thoughts, and turn their meditations to the things of another life.” Is it then to be supposed, that a prospect beyond the grave would have operated on such a people so effectually as the hopes of an establishment in a land *flowing with milk and honey*? Would sanctions, of which they had no idea, have controuled their rebellious inclinations? or would the hopes
of

of a future retribution have prevented their murmuring in the wilderness? or, indeed, what views of immortality, of heaven and hell, was Moses by *all the wisdom of Egypt* enabled to exhibit? None surely that would have added to his influence at that time, or his reputation in future ages! He therefore endeavoured to regulate the civil and religious polity of his people by motives more suitable to their humours and capacities, and, in this case, more efficacious than all the sanctions of a future state, which Egyptian philosophers might have taught him to believe; that is, he endeavoured to enforce obedience to his laws, by animating the people with the hopes of a lasting possession in the land of Canaan; by judiciary penalties; and, above all, by a sanction which includes every thing that could operate on their minds, the pleasure or displeasure of the God of their *fathers*, who was supposed to have *brought them out of the land of Egypt, from the house of bondage*. If then the author of the Divine Legation should say, that the conduct of Moses was different from that of any other ancient legislator, the Deist may reply, that the circumstances and dispositions of the Israelites were equally different from those of any other people in the world; and consequently required a different scheme of policy; which Moses very judiciously pursued, upon the common principles of human wisdom.

If this reasoning is of any weight, the *omission* of the doctrine of a future state, in the Jewish law, is by no means 'an invincible medium for the proof of the Divine Legation of Moses.'

It is an argument which is certainly exposed to many objections, notwithstanding the learned author has endeavoured to guard and support it by a great collection of materials, 'sought out from every quarter of antiquity.'

The reader however will find many valuable observations and learned disquisitions in the course of this work. He will be delighted with it, as he would with the view of a landscape adorned with many beautiful prospects and magnificent structures, which he is ready to prefer to the ordinary scenes his own village affords, till he finds that these specious prospects are illusive, the structures unsubstantial, and the country itself the land of chivalry and romance.

III. *The Sermons of Mr. Yorick. Vol. IV. 8vo. Pr. 2s. 6d.*
Becket.

MR. Yorick, as we have seen in our last Review, is no drowsy preacher, no gloomy religionist. He treats every topic with a peculiar air of good-humour; and endeavours not only to improve, but to entertain his readers.

In the seventh discourse, which is the first in this volume, he considers the history of the patriarch Jacob, and from thence deduces the following observations :

‘ ———To begin with the bad bias which gave the whole turn to the patriarch’s life,—parental partiality,—or parental injustice,—it matters not by what title it stands distinguished ; ’tis that, by which Rebekah planted a dagger in Esau’s breast ; and an eternal terror with it, in her own, lest she should live to be deprived of them both in one day—and trust me, dear Christians, wherever that equal balance of kindness and love, which children look up to you for as their natural right, is no longer maintained—there will daggers ever be planted ; *the son shall literally be set at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in law ; and a man’s foes shall be they of his own household.*

‘ We are unavoidably led here into a reflection upon Jacob’s conduct, in regard to his son Joseph, which no way corresponded with the lesson of wisdom, which the miseries of his own family might have taught him : surely his eyes had seen sorrows sufficient on that score, to have taken warning : and yet we find, that he fell into the same snare of partiality to that child in his old-age, which his mother Rebekah had shewn to him, in her’s—*for Israel loved Joseph more than all his children ; because he was the son of his old-age, and he made him a coat of many colours.*—O Israel ! where was that prophetic spirit which darted itself into future times, and told each tribe what was to be its fate ? where was it fled, that it could not aid thee to look so little a way forwards, as to behold *this coat of many colours* stained with blood ? Why were the tender emotions of a parent’s anguish hid from thine eyes ?—and, why is every thing ?—but that it pleases heaven to give us no more light in our way, than will leave virtue in possession of its recompence.

‘ Let us proceed to the second great occurrence in the patriarch’s life.—The imposition of a wife upon him, which he neither bargained for or loved.—*And it came to pass in the morning, behold it was Leah ! And he said unto Laban, What is this that thou hast done unto me ? Did I not serve thee for Rachael ? Wherefore then hast thou beguiled me ?*

‘ This indeed is out of the system of all conjugal impositions now,—but the moral of it is still good ; and the abuse with the same complaint of Jacob’s upon it, will ever be repeated, so long as art and artifice are so busy as they are in these affairs.

‘ Listen, I pray you, to the stories of the disappointed in marriage :—collect all their complaints :—hear their mutual reproaches ; upon what fatal hinge do the greatest part of them

them turn?—"They were mistaken in the person."—Some disguise either of body or mind is seen through in the first domestic scuffle;—some fair ornament—perhaps the very one which won the heart,—*the ornament of a meek and quiet spirit*, falls off;—*It is not the Rachael for whom I have served,—Why hast thou then beguiled me?*

'Be open—be honest: give yourself for what you are; conceal nothing—varnish nothing,—and if these fair weapons will not do,—better not conquer at all, than conquer for a day:—when the night is passed, 'twill ever be the same story, — *And it came to pass, behold it was Leah!*

'If the heart beguiles itself in its choice, and imagination will give excellencies which are not the portion of flesh and blood:—when the dream is over, and we awake in the morning, it matters little whether 'tis Rachael or Leah,—be the object what it will, as it must be on the earthly side, at least, of perfection,—it will fall short of the work of fancy, whose existence is in the clouds.

'In such cases of deception, let not man exclaim as Jacob does in his,—*What is it thou hast done unto me?*—for 'tis his own doings, and he has nothing to lay his fault on, but the heat and poetic indiscretion of his own passions.

'I know not whether 'tis of any use, to take notice of this singularity in the patriarch's life, in regard to the wrong he received from Laban, which was the very wrong he had done before to his father Isaac, when the infirmities of old-age had disabled him from distinguishing one child from another: *Art thou my very son Esau? And he said, I am.* 'Tis doubtful whether Leah's veracity was put to the same test,——but both suffered from a similitude of stratagem; and 'tis hard to say, whether the anguish, from cross'd love, in the breast of one brother, might not be as sore a punishment, as the disquietudes of cross'd ambition and revenge in the breast of the other.'

The eighth is a charity-sermon, preached at St. Andrew's, Holborn, on the parable of the Rich Man and Lazarus. The text is the expostulation of Abraham with the Rich Man, on the inutility of sending a messenger from the dead, in order to reform his brethren..

'What, says the author, could such a messenger propose or urge, which had not been proposed and urged already? The novelty or surprize of such a visit might awaken the attention of a curious unthinking people, who spent their time in nothing else, but to hear and tell some new thing; but ere the wonder was well over, some new wonder would start up in its room, and then the man might return to the dead from whence he came, and not a soul make one enquiry about him.'

The author, having sufficiently shewn that all admonitions of this kind would make no lasting impression on the reason or the passions of men, proceeds, in the remaining part of his discourse, to consider the character and circumstances of the rich man and the beggar, and the proper use and application of riches.

In the ninth sermon he shews, by several moral and religious considerations, the weakness and folly of pride. The argument arising from the natural imperfection of man, he urges in this pathetic manner: 'It is impossible to reflect a moment upon this hint, but with a heart full of the humble exclamation, *O God! what is man!*——*even a thing of nought*——a poor, infirm, miserable, short-lived creature, that passes away like a shadow, and is hastening off the stage where the theatrical titles and distinctions, and the whole mask of pride which he has worn for a day will fall off, and leave him naked as a neglected slave. Send forth your imagination, I beseech you, to view the last scene of the greatest and proudest who ever awed and governed the world—see the empty vapour disappearing! one of the arrows of mortality this moment sticks fast within him: see—it forces out his life, and freezes his blood and spirits.

'——Approach his bed of state——lift up the curtain——regard a moment with silence——

'——are these cold hands and pale lips, all that is left of him who was canoniz'd by his own pride, or made a god of, by his flatterers?

'O my soul! with what dreams hast thou been bewitched? how hast thou been deluded by the objects thou hast so eagerly grasped at?

The author adduces the argument which arises from the deprivations of human nature, and then proceeds to consider the advantages which any man can be supposed to possess. 'Perhaps, says he, thou hast reasons to be proud:—for heaven's sake, let us hear them.

'Thou art well born;——then trust me, 'twill pollute no one drop of thy blood to be humble: humility calls no man down from his rank,——divests not princes of their titles; it is in life, what the *clear-obscure* is in painting; it makes the hero step forth in the canvas, and detaches his figure from the group in which he would otherwise stand confounded for ever.

'If thou art rich——then shew the greatness of thy fortune,——or what is better, the greatness of thy soul in the meekness of thy conversation; condescend to men of low estate,——support the distressed, and patronize the neglected.——Be great; but let it be in considering riches as they are; as *talents committed to an earthen vessel*!——That thou art but the *receiver*,——

and

and that to be obliged and be vain too,—is but the old solecism of pride and beggary, which, though they often meet,—yet ever make but an absurd society.

‘ If thou art powerful in interest, and standest deified by a servile tribe of dependents,—why shouldest thou be proud,—because they are hungry?—Scourge me such sycophants; they have turned the heads of thousands as well as thine.——

‘ ———But ’tis thy own dexterity and strength which have gained thee this eminence:——allow it; but art thou proud, that thou standest in a place where thou art the mark of one man’s envy, another man’s malice, or a third man’s revenge,—where good men may be ready to suspect thee, and whence bad men will be ready to pull thee down. I would be proud of nothing that is uncertain: Haman was so, because he was admitted alone to queen Esther’s banquet; and the distinction raised him,—but it was fifty cubits higher than he ever dream’d or thought of.

‘ Let us pass on to the pretences of learning, &c. &c. If thou hast a little, thou wilt be proud of it in course: if thou hast much, and good sense along with it, there will be no reason to dispute against the passion: a beggarly parade of remnants is but a sorry object of pride at the best;——but more so, when we can cry out upon it, as the poor man did of his hatchet,——* *Alas! Master,——for it was borrowed.*

‘ It is treason to say the same of Beauty,——whatever we do of the arts and ornaments with which Pride is wont to set it off: the weakest minds are most caught with both; being ever glad to win attention and credit from small and slender accidents, through disability of purchasing them by better means. In truth, Beauty has so many charms, one knows not how to speak against it; and when it happens that a graceful figure is the habitation of a virtuous soul,—when the beauty of the face speaks out the modesty and humility of the mind, and the justness of the proportion raises our thoughts up to the art and wisdom of the great Creator,—something may be allowed it,——and something to the embellishments which set it off;——and yet, when the whole apology is read,——it will be found at last, that Beauty, like Truth, never is so glorious as when it goes the plainest.

‘ Simplicity is the great friend to nature, and if I would be proud of any thing in this silly world, it should be of this honest alliance.’

The subject of the tenth discourse is Humility. Under this head the author exposes the absurdity of spiritual pride, and

* 2 Kings, vi. 7.

the *impudence* of those enthusiasts who imagine they receive more than ordinary aids and illuminations from heaven; and pretend to know the rise and progress of the operations of the holy spirit on their souls.

‘ It must be owned, he says, that the present age has not altogether the honour of this discovery;—there were too many grounds given to improve on in the religious cant of the last century;—when the *in-comings, in dwellings, and out-lettings* of the Spirit, were the subjects of so much edification; and when, as they do now, the most illiterate mechanicks, who, as a witty divine said of them, were much fitter to *make* a pulpit, than to get into one,—were yet able so to frame their nonsense to the nonsense of the times, as to beget an opinion in their followers, not only that they pray’d and preach’d by inspiration, but that the most common actions of their lives were set about in the Spirit of the Lord.

‘ The tenets of the Quakers (a harmless quiet people) are collateral descendants from the same enthusiastic original; and their accounts and way of reasoning upon their inward light and spiritual worship, are much the same; which last they carry thus much further, as to believe the Holy Ghost comes down upon their assemblies, and *moves* them, without regard to condition or sex, to make intercessions with unutterable groans.—

‘ So that, in fact, the opinions of Methodists, upon which I was first entering, is but a republication with some alterations of the same extravagant conceits; and as enthusiasm generally speaks the same language in all ages, ’tis but too sadly verified in this; for though we have not yet got to the old terms of the *in-comings and in-dwellings* of the Spirit,—yet we have arrived to the first feelings of its entrance, recorded with as particular an exactness, as an act of filiation,—so that numbers will tell you the identical place,—the day of the month, and the hour of the night, when the Spirit came in upon them, and took possession of their hearts.

‘ Now there is this inconvenience on our side, That there is no arguing with a frenzy of this kind; for unless a representation of the case be a confutation of it’s folly to them, they must for ever be led captive by a delusion, from which no reasoner can redeem them: for if you should enquire upon what evidence so strange a persuasion is grounded?—they will tell you, “ They feel it is so.”—If you reply, That this is no conviction to you, who do not feel it like them, and therefore would wish to be satisfied by what tokens they are able to distinguish such emotions from those of fancy and complexion? they will answer, That the manner of it is incommunicable by human language, —but ’tis a matter of fact,—they feel its operations as plain

plain and distinct, as the natural sensations of pleasure, or the pains of a disorder'd body.—And since I have mentioned a disorder'd body, I cannot help suggesting, that amongst the more serious and deluded of this sect, 'tis much to be doubted whether a disordered body has not oft-times as great a share in letting in these conceits, as a disorder'd mind.

' When a poor disconsolated drooping creature is terrified from all enjoyment,——prays without ceasing 'till his imagination is heated,——fasts and mortifies and mopes, 'till his body is in as bad a plight as his mind; is it a wonder, that the mechanical disturbances and conflicts of an empty belly, interpreted by an empty head, should be mistook for workings of a different kind from what they are,——or that in such a situation, where the mind sits upon the watch for extraordinary occurrences, and the imagination is pre-engaged on its side, is it strange if every commotion should help to fix him in this malady, and make him a fitter subject for the treatment of a Physician than a Divine.

' In many cases, they seem so much above the skill of either, that unless God in his mercy rebuke this lying spirit, and call it back,——it may go on and persuade millions into their destruction.'——

In the eleventh discourse the author enquires what advantages the world has received by the promulgation of the gospel. In the course of this enquiry he particularly considers the ill effects, with regard to morality, which were occasioned among the heathens, by misconceptions of the Deity.

For, as he observes, with such notions of the Deity as they entertained, it is not to be doubted, but that we should determine many cases of conscience with much the same kind of casuistry as that of the libertine in Terence, who being engaged in a very unjustifiable pursuit, and happening to see a picture which represented a known story of Jupiter, in a like transaction, argued the matter thus with himself——If the great Jupiter could not restrain his appetites, and deny himself an indulgence of this kind, *Ego benuncio hoc non facerem?* Shall I, a mortal, and an inconsiderable mortal too, clothed with infirmities of flesh and blood, pretend to a virtue, which the father of gods and men could not? What insolence!

' The conclusion was natural enough; and as so great a master of nature puts it into the mouth of one of his principal characters, no doubt the language was then understood; it was copied from common life, and was not the first application which had been made of the story.'

The twelfth is a sermon upon Abuses of Conscience, which perhaps the greatest part of our readers have already seen. It
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has appeared, says the editor, in the body of a *moral work*, more read than understood; he therefore begs pardon of those who have purchased it in that shape, and in this also, for making them pay twice for the same thing.—The case, he says, is common: but it was judged that some might better like it, and others better understand it, just as it was preached, than with the breaks and interruptions given to the sense and argument as it stands there offered to the world.

‘It was an assize sermon, preached in the cathedral church at York, and written by the same hand with the others in these four volumes; and as they are probably the last (except the sweepings of the author’s study after his death) that will be published, it was thought fit to add it to the collection——where moreover it stands a chance of being read by many grave people with a much safer conscience.’

All the editor wishes, is, that this may not, after all, be one of the many abuses of it set forth in this discourse.

IV. *An Essay on Faith, and its Connection with Good Works.* By John Rotheram, M. A. Fellow of University College in Oxford, and one of the Preachers at his Majesty’s Chapel at Whitehall. 8vo. Pr. 3s. Sandby.

THE author of this essay has attempted to throw light upon a subject, which has been involved in darkness by a cloud of theological writers. There is indeed hardly any point in controversial divinity about which men have been more divided. Some have thought that evangelical faith includes obedience; others have told us, that faith, in Scripture, is to be understood in many different senses; others have pretended, that faith is the hand which lays hold on Christ; that it is an application of his righteousness to ourselves; that it is a recumbency on his person, or a reliance on his merits; that it is a full assurance of salvation; that it is a saving grace, wrought in the soul without our own co-operation; and that it is all-sufficient. In short, they have made it an incomprehensible mystery, and perplexed their followers with unscriptural notions, and unmeaning jargon.

In order therefore to rectify mistakes, to explode the errors of enthusiasm, and illustrate the Scriptures on this important topic, our author, in this essay, proposes to ascertain the nature, the origin, the tendency, and operations of faith.

The nature of faith is the subject of his first enquiry. To any one who is contented to understand the gospels in their plain and natural meaning, this, he thinks, cannot be long nor difficult

difficult. 'The apostles, he observes, were appointed to convert the world to the Christian faith, and to convey to all mankind the glad tidings of redemption. When therefore they received their commission to execute this great work, one would expect to find some clear account of that faith, which they were to implant in the minds of mankind, and which was to be the foundation of the religion which they were to propagate. Accordingly the words of our Saviour's commission to them are these: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."——' The apostles are here directed to preach the gospel, and to him that believes the gospel, and submits to the laws of this new institution, salvation is promised. Here all is clear and perfectly intelligible. The single act of the mind concerned in faith, as it is here described by our Saviour himself, is that of believing; and the object of faith is that history of redemption delivered by the first inspired preachers of the gospel, and now recorded in their writings.

'So plain and simple is the account of faith given us by the great Author and Finisher of it: and we cannot suppose, that, at a time when he delivered his last instructions to those who were to preach the gospel, he would give them a defective account of that act by which converts were to be qualified for admission into his religion. This then is to be considered as the fundamental rule of faith to which all subsequent accounts of it are to be referred.'

Our author cites a variety of passages from the Acts of the Apostles, which clearly prove, that the faith, which the first preachers required, and their converts professed, was perfectly agreeable to our Saviour's directions.

In the third section Mr. Rotheram considers the various kinds into which faith hath been commonly divided; and evidently shews, that these distinctions are useless to the plain and honest believer, and destitute of any foundation in Scripture.

'Content then to follow the simplicity of the gospel, let us, says he, conclude, that there is in reality but one kind of faith: faith being every where a belief of redemption, and of all the blessings and promises that belong to it, as far as they are revealed. To us therefore, who have the happiness to see revelation finished and completed in the gospel, and all saving truths there summed up and centered, faith may be defined, "A belief of the gospel."

This simple idea, he thinks, will be found to answer every purpose, and to be the basis of every character ascribed to faith in the Holy Scriptures.

In the fourth section, the author enquires into the origin of faith; by what means our Saviour and his apostles originally implanted faith in the minds of the first converts; whether, in fact, they did implant it; or left it to be produced entirely by the inward operation of the Holy Spirit.

On this occasion he again refers us to the Scriptures, and from thence evidently demonstrates, that our blessed Lord himself, his forerunner, his apostles, and his historians, all unite in carrying on the work of conversion by means of external evidence. Inasmuch that he thinks we may safely assert, that there is not, in all the sacred history, the record of one conversion wrought, in the manner that some would have us believe all conversions are made, by inward illumination.

‘ Nay, says he, the faith of the apostles themselves was established in the ordinary way, by outward evidence. For their conversion it was, and through them for the conversion of the whole world, that our Lord “ shewed himself alive to them after his passion, by many infallible proofs.” He illustrates this observation by the fact which produced the conviction of St. Thomas; and justly observes, that if inward illumination did not take place even in the age of miracles, and in the times of the most plentiful effusions of the holy Spirit, we can have no reason to expect it in these days, when his extraordinary communications are withdrawn; and that if it did not give birth to the Christian faith, even in its first production, we can have no grounds to suppose it in the succession and continuance of it. This account of the origin of faith he has supported by arguments arising from the nature of the human mind, the nature of that evidence by which the gospel is accompanied, and the nature of faith.

Having considered the nature and origin of faith; having seen what it is, and how it arises in the mind; the author proceeds to consider its tendency and operations, how it acts upon the mind, and what is the result of this action.

Here he shews, that the operation of faith is not necessary and mechanical; that faith indeed influences the mind, and produces good works by the most efficacious motives; but that it neither over-powers the will, nor destroys the free agency of man.

In the following section he shews how faith enlightens the understanding, regulates the affections, breaks the fetters of sin, and restores the freedom of the will.

Here we meet with a striking instance of that agreeable style which distinguishes the compositions of this ingenious writer.

‘ We are, he says, not only instructed by the Christian faith in whatever concerns our duty or our happiness here, but our understandings

understandings are led forth into a future state, all eternity is unveiled before us, and we see the great doctrines of life and immortality in the clearest light. The gospel hath laid open to our view those bright eternal fields, the prospect of which must otherwise have been for ever intercepted by clouds impenetrable to the human eye. The utmost labours of the human understanding, where the most select geniuses of every enlightened age united all their efforts, could do little towards this great discovery. They could do no more than the assistance of art hath enabled the eye to do in surveying the starry firmament. The ablest reason in its utmost cultivation could just discern a faint light streaming through that dark expanse of night with which it was surrounded, from whence it might conjecture that there was a brighter world beyond. But this was a light too fine and dubious to be of any service to the vulgar sight, and which every passing cloud concealed even from the philosophic eye. The philosopher could exult in the pleasing theory of immortal happiness, but it generally failed even him when it was to be brought to the proof. Whereas the faith of a Christian is a fixed and a steady light, which never deserts him, but shines the brightest in the darkest seasons of distress.'

In the seventh section the author considers the nature of Christian Regeneration; he shews that it is not a total and substantial change, is not the acquisition of a new soul; but a recovery and restoration of its whole frame and constitution, from sickness and disorder to harmony and health; that this change is produced by the concurrent influence of faith and the Holy Spirit; faith filling the soul with the sublimest principles of virtue, and the Holy Spirit disposing and exciting all its powers to act according to those principles: and consequently that the part which the Holy Spirit takes in the work of regeneration is by no means to infuse into the soul new revelations, but to strengthen and sustain it in following the light of that common revelation which he hath already inspired, and promulged for the use of all mankind.

In this place we must observe, that we think it deserves to be considered by this rational and judicious writer, whether the word *regeneration* be not a term made use of in the New Testament, more particularly to denote that change which every new convert underwent when he relinquished a state of heathen darkness and depravity, and entered into a new and happier state of being under the gospel. The former, in the figurative language of oriental writers, is represented as *death*, the latter as *life*. The nature of the change amply justifies the use of that expression; especially as terms of the same import

were used by the Jewish writers, when they alluded to the deliverance of the Israelites out of Egypt. It is observable likewise, that Christian societies, in general, are said to have been *born again*, or *regenerated*, to have been made *new creatures* and *new men*; and, at the same time, are exhorted to lay aside all malice, guile, hypocrisies, envy and evil-speaking; which seems to imply, that the sacred writers by *regeneration* did not *altogether* respect their advancement in Christian purity and holiness, but chiefly their admission into the evangelical life.

In the tenth section he shews that good works, in connection with faith, and springing from the holy principle, are absolutely necessary to complete the Christian character.

In the ninth he endeavours to remove objections. In opposition to those who declaim against *good works*, he observes, that the gospel abounds with precepts and motives to virtuous actions; that Christ and his apostles expressly required *good works*; and that we do not pretend to lessen the merit of what our Saviour has done for us by endeavouring to perform his will. 'We have not the presumption to think of saving ourselves; since we cannot do that without setting the terms of our salvation. The meritorious price of redemption is already paid. What we can do, and what we are required to do, is not previous to redemption, but consequent upon it. It is not to redeem, that the Christian raises his structure of good works; for he raises it on the foundation of these advantages which he hath obtained by redemption.'

To those who object that our Saviour hath expressly promised salvation to faith without mentioning good works, he answers, that our Lord considers faith as the basis of good works, and infidelity as the root of wickedness; and therefore, with the utmost propriety, ascribes to faith in general what belongs to it when producing all its proper and natural effects upon the believer.

If we may interpose our opinion, we are apt to think, that this objection is founded on a mistake concerning the meaning of the word *salvation*, which very frequently signifies *deliverance* in general; but more especially *a state of pardon and acceptance under the gospel*; without any reference to a future life. In this case, faith may be justly represented as the immediate cause of salvation.

The author, in the third place, endeavours to answer the objection of those who allege, that St. Paul attributes salvation to faith without works. He then concludes this useful and ingenious essay with a short address; first, to those who, maintaining the sufficiency of reason, do blindly reject the assistance of revelation; and, secondly, to those who imagine, that revelation

lation doth wholly supersede the use of reason, and exclude its exercise from the noblest subject on which it can be employed, the subject of religion.

V. *Memoirs of the Life, Character, and Writings of the late Reverend Philip Doddridge, D. D. of Northampton.* 8vo. Pr. 5s. Buckland.

THE high character we have given * of Dr. Doddridge's Lectures, naturally interests us in favour of a performance written professedly to do justice to his memory. Mr. Orton, the author of the work before us, animated with the most pious motives, informs us that his friend Dr. Doddridge was descended of a family † equally reputable and reverend; but, if we mistake not, his father and grandfather were of the dissenting cast. The doctor's father, it seems, was told that he had a right to an estate of two thousand pounds a year, "and his son sometimes acknowledged the good providence of God, in so ordering events, that the estate never came into his father's possession; as it would then have descended to him at a time of life, when, through the natural warmth and gaiety of his temper, it might have been his ruin." This, we think, is saying in other words, that he thanked God for having put it out of his power to do a great deal of good.

Dr. Doddridge was born June 26th, 1702; and when he came into the world he shewed so little signs of life, that he was thrown aside as dead. When he grew up his mother taught him the history of the Old and New Testament before he could read, from some Dutch tiles in her chimney. We mention this ludicrous circumstance, as a caution to authors of serious works not to admit any passage or anecdote which, while it is unimportant, may be turned into ridicule. Mr. Orton, no doubt, is a very zealous protestant; and yet he tells us, that the lady's "wife and pious reflections upon the stories there represented, were the means of making some good impressions upon his heart, which never wore out: and therefore this method of instruction he frequently recommended to parents." If so many spiritual benefits arise from the contemplation of a Dutch tile, how many advantages must the papists derive from the exquisite paintings and sculptures with which their churches and mass-books are adorned?

* See vol. xvi. p. 183.

† There is in the British Museum a picture of Judge Doddridge, one the doctor's ancestor's or family.

The doctor's father and mother died when he was young; and through the imprudence of his tutor he lost the patrimony left him by his father; however, his wants were generously supplied by Dr. *Clark*, a dissenting minister of St. Alban's. According to our author, when no more than fourteen years of age, he gave very pregnant indications of his genius, industry, charity, and piety; and even at that time he intended to enter into the ministry. In the year 1718, (when he could be no more than sixteen years of age) the dutchess of Bedford generously offered to be at the expence of his education for the ministry of the church of England at either of the universities, and to provide for him in the church, if she should live till he had taken orders.—Young Doddridge declined the offer, because he could not then satisfy his conscience to comply with the terms of *ministerial conformity*.—This is a circumstance which we think Mr. Orton ought to have suppressed, as it intimates that the young gentleman's education was not unclouded by passion or prejudice. We can see no reason for his refusing the disinterested munificence of his noble patroness. Could a university education have done him any disservice, or did it imply any obligation upon him to a *ministerial conformity* when he grew up?

The doctor, it seems, narrowly escaped being a lawyer. To use our author's words, "he devoted one morning solemnly to seek to God for direction; and while he was actually engaged in this suitable exercise, the post-man called at the door with a letter from Dr. *Clark*, in which he told him, that he had heard of his difficulties, and offered to take him under his care, if he chose the *ministry* on Christian principles."—We cannot help thinking that anecdotes of this kind disgrace a work intended to honour the memory of a person of learning and piety.—The doctor pursued the study of divinity, and Mr. Orton tells us, that while he was yet a pupil at an academy, he left under his hand *a solemn form of covenant with God*.—We shall make no reflections upon this and many other expressions that are strongly tinged with methodism; and we wish our biographer had been less sparing in the use he has made of the doctor's private papers. Whatever benefits enthusiasm may find in such publications, a rational Christian never can be edified by such effusions as we meet with in these memoirs.

In October 1725, Dr. Doddridge removed his abode to Market-Harborough, where he preached to a dissenting congregation; and in 1729 was chosen assistant to Mr. Some, the dissenting minister there. The particulars of his private life, and his own, or our author's reflections upon them, are of so little consequence to the public, that we shall omit them. It is suf-

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ficient to say, that he entered upon the office of a tutor, and that he settled at Northampton, where he discharged the duties of his ministry. Mr. Orton then proceeds to give an account of the doctor's genius, learning, and writings, which he considers only as secondary, though we cannot help looking upon them as primary, circumstances. Our reader will scarcely doubt that his biographer has represented the doctor as possessed of all the virtues and accomplishments under heaven; but we select the following as one of the most agreeable and *sober* passages in this performance:

'In the younger part of life he took pains to cultivate a taste for polite literature, which produced a remarkable ease and elegance in his letters; and the marks of it appear in all his writings. And considering the natural warmth of his imagination, which must have rendered these kind of studies peculiarly pleasing to him, it was a great instance of his resolution and self-denial, that he did not suffer them to ingross a disproportionate share of his time and attention, but made them subservient to the more serious and important ends he had in view.—With regard to the learned languages, though he could not be called a profound linguist, he was sufficiently acquainted with them to read the most valuable pieces of antiquity with taste and pleasure, and to enter into the spirit of the sacred writings. Of this, the world has had a proof in his Paraphrase and Notes on the New Testament, in which he has often illustrated the force and beauty of the original with great judgment and in the true spirit of criticism. He had also nearly completed a new translation of the minor prophets, in which he has shewn his critical knowledge of the Hebrew language.—— Though he seemed formed by Nature for cultivating the more polite, rather than the abstruser parts of science, yet he was no stranger to mathematical and philosophical studies. He thought it inconsistent with his principal business to devote any considerable part of his time to them; yet it appeared from some essays, which he drew up for the use of his pupils, that he could easily have pursued these researches to a much greater length.——He was well acquainted with ancient history, both civil and ecclesiastical; but he did not content himself with storing up a number of facts in his memory, but made such observations and reflections upon them, as tended either to increase his acquaintance with human nature, to exemplify the interpositions of Providence, or to explain and illustrate the sacred History.'

Doctor Doddridge, it seems, was a writer in the Critical Review of those times, which went under the title of *The Present State of the Republic of Letters*. His first professed publication

tion was entitled, *Free Thoughts on the most probable Means of removing the dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay; addressed to the Author of that Enquiry, 1730.* He was engaged in a controversy with the author of a treatise entitled, *Christianity not founded on Argument*, to whom he wrote three Letters. which were well received by the public. In 1747, he published, *Some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at the Battle of Preston-Pans, Sept. 21, 1745.* It appears that this piece was attacked by a writer at Edinburgh, who charged the author with want of candour and integrity. But this controversy is foreign to our purpose.—The first practical piece he published was, *Sermons on the Education of Children*, in 1732. Three years after he published *Sermons to young People*; and his *Principles of the Christian Religion*, in verse, for the use of children and youth, appeared in 1743. Mr. Orton, after this, goes back to the year 1736, when the Doctor published *Ten Sermons on the Power and Grace of Christ, and the Evidence of his glorious Gospel.* In 1741 his *Practical Discourses on Regeneration* made their appearance, as did, in 1745, *The Rise and Progress of Religion in the Soul.* Besides those, he published several sermons; but his capital work was, *The Family Expositor, containing a Version and Paraphrase of the New Testament, with critical Notes, and a practical Improvement of each Section*, in six volumes, quarto.

‘ Since the author’s death a volume of his *Hymns* hath been published, and his *Theological Lectures.* He intended, had God spared his life, to have published a new translation of the *Minor Prophets*, with a commentary on them; a *Sermon to Children*, some *sacramental Meditations*, and a *Dissertation on the Jewish Proselytes*, defending that opinion concerning them, which he mentions in some of his notes upon the *Acts of the Apostles.* In this last tract he had made considerable progress, but it is too imperfect to appear in the world.

‘ Besides his works above-mentioned, he published a short account of the life of Mr. Thomas Steffe, one of his pupils, prefixed to some of his sermons, which were printed by the earnest desire of the congregation where he was settled; and a dedication of an Abridgment of Mr. David Brainerd’s Journal of his Mission among the Indians of New Jersey and Pennsylvania, to the Honourable Society for promoting Christian Knowledge in the Highlands of Scotland and in Popish and Infidel Parts of the World; by which Society Mr. Brainerd was employed in this work, and of which society our author was one of the corresponding members.—He also published a small piece of Mr. Some’s, concerning Inoculation for the Small-pox,

which was written and published principally with a view to remove the common objection from a religious scruple.'

In 1748 he revised the *Expository Works* and other remains of archbishop Leighton, and translated his *Latin Prelections*; which were printed together in two volumes at Edinburgh.

Mr. Orton next treats of Dr. Doddridge's private character, in which he is very diffuse, and which he represents as one of the most amiable, pious, punctual, and industrious, that ever existed, and at the same time the most public-spirited. Our biographer particularly tells us, that the doctor had a favourable opinion of some of those clergymen of the Church of England, who went under the name of *Methodists*. Mr. Orton then enters into a laboured apology for the doctor's conduct in that respect; but at the same time informs us, that he always spoke of the established religion of our country with respect. In 1750 the doctor went to St. Alban's to preach a funeral sermon for his friend and father, Dr. Samuel Clark, and in that journey contracted a cold, which, it seems, stuck to him as long as he lived. He was persuaded to try the waters of Bristol, but they had no effect in his favour. He was then advised to go to Lisbon, which he was enabled to do by a contribution not only of his dissenting friends, but of many of the established church. When he was at Lisbon he met with many friendly offices from persons he had never seen before; but he died the 26th of October, 1751. His epitaph was drawn up by his friend Gilbert West, Esq; who informs the public, "that he was twenty-one years pastor of the dissenting church at Northampton, director of a flourishing academy, and author of many excellent writings."

Such are the out-lines of this performance, the incidents of which our readers may possibly think not sufficiently interesting or important to be known to the public. It is evidently calculated to fan those fires which enthusiasm and methodism have lighted up, and which rational Dissenters are far from approving.

VI. *The History of Christina, Queen of Sweden. From the French of M. Lacombe. 12mo. Pr. 3s. Kearsly.*

WE learn from the editor, that he has been indebted for the materials of this performance to Mr. Arkenholt.

'I think it proper, likewise, to inform the public (continues he) that an essential difference will be found between Christina's original letters quoted or referred to in the following sheets, and those fictitious ones of M. Lacombe of Avignon, published in 1759:

I entreat the reader to distinguish my work from that editors; there being no conformity betwixt them but the resemblance of names.'

From this passage it appears, that our author is no more than namesake to Mr. Lacombe of Avignon. With respect to the execution of this work, we acknowledge that we have received no small pleasure in perusing it, though we were acquainted with almost every fact it contains. The narrative part is executed with great spirit: the author's reflections are free, just, and manly; but, notwithstanding all the softening strokes which he throws into the character of his heroine, we cannot coolly consider her in a better light than that of an illustrious mad-woman. The most shining parts of her history are well known to the public, but the following narrative, which comes from authority, is so very extraordinary, that we shall make no apology for presenting it to our readers.

'On the fifteenth of October 1657 Christina (says our author) arrived at Fontainebleau, with an equipage little more sumptuous than her ordinary one, and a very inconsiderable retinue; her dress likewise was much more neglected than at her first appearance. "I met her (says Mademoiselle de Montpensier) in a very shabby coach, attended by the chevalier Sentinelli, her master of the horse, and Monaldeschi, her grand equerry: she was dressed in an exceeding dirty yellow petticoat, with a jacket worn quite thread-bare, and a cap. I thought her now ugly as she had appeared pretty to me the first time I saw her." There had been a kind of rivalry and competition betwixt the queen's master of the horse and her grand equerry. Monaldeschi had been guilty of some treasonable measures towards his mistress, and was the secret contriver of a plot, the odium of which he wanted to fall on the absent officer. It must undoubtedly be the chevalier Sentinelli, who was then in Italy; but some letters falling into Christina's hands, occasioned her making such strict enquiries as left her no room to doubt of the perfidy of her grand equerry: after acquiring all the proofs necessary to confirm his guilt, and convict him of his crime, she dissimulated some time longer; and seated herself, in travelling, opposite to Monaldeschi, without testifying any marks of suspicion or distrust; seeming rather to correspond with him in sentiments, and to impute the treason which had raised her indignation to the absent officer. Monaldeschi had once the audacity to say, "Madam, your majesty has been betrayed, and you know the guilty person! The queen asked him, "What punishment he thought that person deserved?" "He deserves instant death, (answered he) and I am ready, if called upon, to be his executioner!" "It is you yourself (replied the queen) who

who have pronounced his sentence; remember it well; I declare to you, I will very speedily do myself justice!" The truth was, she chose to defer no longer the punishment of the wretch who had offended; apprehending he might discover her thoughts, and escape from her vengeance. She therefore, on the sixth of November 1657, sent to desire to speak with father Le Bel, superior of the convent of the Trinity at Fontainebleau. He published a relation of this affair, from which I extract what follows: "Christina retired with that prelate into the *Gallery of Stags*, where, after requiring secrecy, and receiving his oath, she entrusted him with a sealed packet of papers, without any superscription: "Observe particularly, said she, the time, the day, the hour, and place of my delivering this packet into your hands. You may depart."

"On Saturday the tenth of the same month Father Le Bel was sent for again, and brought with him the packet: a footman conducted him into the *Gallery of Stags*, and instantly shut the door upon him. He saw the queen in the middle of the gallery, talking apart with the marquis de Monaldeschi; three other persons stood at some distance. On perceiving the father, she said, in a pretty loud tone of voice, "Return me the packet of papers?" She took it, examined it some time without speaking a word, and at last broke it open; then unfolding the letters it contained, she said to the marquis, "Are you acquainted with these letters? answer me!"

"The grand equerry, turning pale, with a faltering accent, declared he was not. These letters being only copies, and her majesty observing they were insufficient evidences of his treason to bring him to confession, drew from her pocket the originals, in Monaldeschi's own hand-writing. He yet endeavoured at evasion, but the proofs became so clear and compleat, that he fell on his knees and begged for mercy. The three persons now advanced with drawn swords, headed by the master of the horse, that very Sentinelli whom the grand equerry had tried to ruin. Monaldeschi kissed the queen's robe, and, melting into tears, essayed to move her compassion. Christina looked earnestly upon him, and listened to his supplications with an air of tranquility; then approaching towards the superior, she said, "Father, see, and bear witness that I allow this traitor all the time he requests, to justify himself, if he can, and more than he has reason to expect from an injured sovereign."

"The marquis returned the queen some papers and small keys that she demanded; she still continued the conversation above an hour; but finding all his excuses unsatisfactory, she withdrew, saying to father Le Bel, as she retired, "I leave this

man to you ; prepare him for death, and take care of his soul." In vain they entreated and conjured her to pardon this wretched object of her wrath ; she remained inflexible. " This traitor, said she, is a greater criminal than those who are condemned to the wheel : I have communicated to him my most important affairs, my most secret thoughts ! The favours I have bestowed on him, exceed those I should have granted to a brother ; I regarded him as such ! I cannot pardon him ; let him die !" Father Le Bel, having ineffectually attempted to move her by religious motives, represented to her the impropriety of doing herself justice in the dominions of the king of France ; and even in his very palace : that such a step must highly offend his majesty, and would be construed by the public an act of cruelty and injustice : that if she was determined on vengeance, it appeared more conformable to decency, to deliver the guilty person into the hands of justice, and to suffer him to be condemned by a lawful process. Christina answered to these pressing remonstrances, that she derived her authority from God, and was accountable to him alone for her actions ; that she was an independent sovereign ; " I am not, added she, a princess who flies for refuge to the court of the king of France ; I have a monarch's right over my own subjects, and will not solicit the courts of judicature to punish a criminal domestic when I have demonstrations of his guilt before my eyes, written and signed with his own hand. Go—fulfil your ministry in preparing him for death." The difficulty of the undertaking, and the noise such an execution would make in the palace of a monarch remarkably jealous of his privileges, were perhaps excitements to the queen to precipitate the sentence of death on her grand equerry. Father Le Bel, finding it impossible to get away, returned from Christina's apartment to the *Gallery of Stags*, to acquaint the marquis that his fate was determined ; he confessed him : when that ceremony was ended, the queen's almoner appeared. The condemned marquis ran towards him, grasping his hands, which he moistened with his tears, and beseeching him to intercede once more in his favour. The almoner carried back with him the chief of the three persons who had the charge of the execution. Presently this last returned alone, and said to Monaldeschi, " Make your peace with God ; for you must die : Have you been confessed ?" At the same time he aimed a stroke at his breast : the marquis, in parrying it with his right hand, had three of his fingers cut : a coat of mail he wore defended him a while, but at length they plunged their swords in his throat, and he expired. Christina testified some regret for having been constrained to put him to death ; " But it was an act of justice," said

said she, to punish this traitor for his crime." She sent an hundred franks to the college of the Trinity, ordered prayers and a mass to be solemnized for the unfortunate Monaldeschi, and had him buried in that church.

'We are ignorant (continues our author) of the circumstances of Monaldeschi's offence: some reports say he betrayed the actions and designs of his mistress, and held discourses injurious to her honour; others go farther, and alledge, that Christina's inclinations favoured Monaldeschi, and that he had piqued her jealousy, and merited her indignation by sacrificing her to another lady, and by writing letters wherein the queen's conduct was ungenerously exposed.

'Such a scene of horror, in a court where all around breathed gallantry and pleasure, was greatly injurious to the character of Christina. The king requested she would not remove from Fontainebleau, and left her to reside there in a kind of banishment. Totally deserted, almost instantaneously, she clearly perceived the curiosity she had excited was satisfied, and that her presence was become importunate: this observation disposed her for a voyage to England, but she wished to receive an invitation from Cromwell. To compass this design, she sent over her secretary Madalschi: the Protector did not seem inclined to an interview: he dreaded the expence of such a visit, and dreaded still more exposing his conduct to the penetrating eyes of a princess who delighted in unravelling the mysteries of politics.'

Mr. Lacombe has interwoven with his narrative short passages from Christina's genuine letters, which give lively ideas of the state of her mind in its different situations, without our being obliged to wade through those laborious details and formal compliments with which state matters are generally replete. Her life after her abdication seems to have been a continual series of romantic adventures that were attended with no consequences; of mortifications which her abdication obliged her to disguise; and of disgraces and disappointments in which her pride and poverty involved her. Her whole conduct gave the lie to that philosophical turn which she pretended to be her motive for resigning her crown; nor was any human creature ever more inconsistent with herself. The bright part of her character seems to be her magnanimity in supporting herself amidst all her distresses. Perhaps no part of this history is more amusing than that of her conduct while she stood candidate for the crown of Poland.

'The competitors for the crown of Poland were numerous. Christina had entered the lists the preceding year, whilst she was at Hamburgh, and Casimir yet sat on the throne: but her negotiation was conducted with so much prudence and secrecy,

that neither the Swedes, nor any other powers, ever suspected her project or pretensions. She dispatched father Hacki, her chaplain, into Poland: he was a Polish citizen by birth, and carried letters of instruction to the pope's nuncio residing in that kingdom. The daughter of Gustavus quitted her proper sphere of action when she resigned the sceptre of government; and her soul, born to command, soared incessantly on the wings of ambition towards sovereignty. She wished to unite the glory of a voluntary resignation of the crown of Sweden, with the honour of obtaining that of Poland by the voice of the nation. She drew up the titles of her claim with exquisite art; "Take care to represent to them, says she to her minister, that I am the last surviving branch of the royal house of Sweden and Poland. In abandoning that inheritance which devolved to me from the great Gustavus, I made a compleat sacrifice to conscience and religion; experience has instructed me to reign; nor can they, without manifest injustice, prefer a stranger to Christina! I have no brother, no relation to succeed me; I can, therefore, have no interest incompatible with the prosperity of Poland; am now in the prime of a life inured to labour and fatigue; and, finally, the celibacy I profess will prevent the republic from trembling for her liberty; and, at my death, she will recover the right of election, and may select a king from whatever house she pleases."

'Christina then takes a view of the competitors, and urges, with great strength of argument, every motive capable of facilitating their exclusion; and, correspondently to her wishes, not one of those princes succeeded.

'Finding that her sex and fondness for a single life were deemed the chief obstacles to her election, the queen answers thus; "In regard to my being of the female sex, that objection may easily be obviated by examples drawn even from the history of Poland; and further, it is universally known I have reigned over a kingdom! over one of the most valiant nations of the globe! that I was crowned with all the solemnities usual at the coronation of the kings of Sweden; that under this character the Swedes rendered me allegiance; that I governed the Swedes for ten years after my minority, with more absolute power than any of my predecessors; and at this hour am adored, feared, and regretted in that kingdom. This I may affirm without vanity, as under my auspices Sweden was one of the most glorious and happy nations of the earth; and if God permit the same good fortune to accompany my endeavours for the felicity of Poland, I think that nation will be satisfied with my administration. When I sat on the throne of Sweden I was almost a child; and surely there is a probability that, with the
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Divine assistance, I should acquit myself infinitely better of the duties of royalty, now my faculties of mind and body are in their highest strength and vigour, capable of enduring application and toil : but after all, what can they require of me to which my abilities are not equal ? Is it the administration of justice ? Is it to support arguments or resolutions in the senate ? I undertake to fulfil these obligations, if not with superior eloquence and knowledge, at least with as much good-sense as any other. Do the exigences of the republic demand my appearance at the head of an army ? I shall fly with joy to lead her troops to victory ; nay, I protest, the sole hope of enjoying this satisfaction stimulates my wishes for the crown of Poland ; for would they bestow it on me conditionally that I never was to command in an engagement, I would refuse it : all my life I have passionately desired to be a general ; and had not reasons of state rendered a gratification of this desire impossible, I never had suffered my troops to have fought under any other commander. To conclude this article, if the Poles will take the trouble of examining the course of my life, temper, and disposition, I am of opinion they will pay me the compliment to overlook my sex.

“ For the second point under consideration, that of marriage, I confess it embarrasses me extremely ; for when I reflect on my age and humour, it to me appears an insurmountable objection ; indeed my humour bears such mortal enmity to that humble yoke, I would not consent to wear it for the empire of the world ! God has permitted me the blessing to be born free, I never can resolve to give myself a master !——But as the Polish is an elective monarchy, it appears to me that methods might be used to dispose the Poles to consider present advantages in a stronger light than future ones.

“ A third difficulty, which is of my own raising, is ignorance of the Polish language —Yet neither the prince of Condé, the dukes of Neubourg or Lorraine, are better acquainted with it than myself ; and I will engage to do what they are unable to accomplish ; that is, learn it in a very short time.”

When she was disappointed in her ambition, she received the intelligence without testifying either surprize or chagrin ; but she was very desirous of having recourse to judicial astrology to know the fortune of the new king. Her death happened on the nineteenth of April 1689. Her character is thus drawn by her historian.

“ Christina was born with the courage of an Alexander, and the eloquence of a Tully, and was endowed by nature with the head of a Machiavel, and the heart of a Titus ! The Swedish senators, grown old in the science of law and study of politicks,

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were unable to express their astonishment at the wise administration of their young sovereign. Greater sagacity, and perseverance of pursuit in every circumstance of government, could not be displayed. She would see and understand every thing; regularly consulting her ministers, yet never suffering her judgment to be influenced by their reputation or authority. She drew her own determination from their various sentiments, often striking out new lights from the subject in debate; so that her decisions were regarded and respected as the oracles of reason. The predominant inclination of a strong and active soul, improved by a laborious and manly education, gave her pre-eminence in the art of reigning. Dress occasioned very little interruption to her employments; she detested the sight of a looking glass; and though desirous of appearing amiable, it must be in her own manner. She despised all amusements and occupations that have the marks of effeminacy. The study of ancient and modern languages, profound investigations of science, the cultivation of letters, and of the most useful and agreeable arts, were her *amusements*; unwearied attention to every care of government, and fulfilling every duty of royalty, were her *occupations*; to undertake long walks, long journeys, and hunting-matches; to sleep upon the dewy grass when tired with fencing, or lie awake whole nights, when inclined to sleep, were her *exercises*! Her perseverance and activity were unparalleled; and so steady was her resolution, that, when an infant, she refrained from drinking several days, because she was not permitted to drink water alone: and her aversion to wine and spirituous liquors was insurmountable. She regarded the sufferance of hunger, cold, and heat, as sports. Christina has given us the outlines of her character, and it is only a repetition of her own words to say, “she was distrustful, suspicious, ambitious to excess, passionate, haughty, and impatient; contemptuous, and addicted to raillery; and so little inclined to religious zeal as to appear rather incredulous; of a temperament ardent and impetuous; no enemy to love; but, if we have faith to believe her, was prevented from yielding to her natural disposition through pride, and an invincible repugnance to submit to the authority of another. She totally neglected all the decorums of her sex, as thinking them below her attention.” “I should act more in character, says she; to disengage myself entirely from these restraints! I was not born to be the slave of custom!” She passionately wished to become illustrious by great actions; little disturbed if she was likewise distinguished by a whimsical singularity in trifles. Her conversation was frequently interlarded with oaths: she laughed immoderately loud; and took long, hasty strides in walking:

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in a word, neither her virtues nor defects, her graces or foibles, were feminine. The daughter of Gustavus appeared, in many respects, of a superior nature to the rest of her sex ; and according to the wish of Gustavus, *this daughter was as intrinsically valuable as a son*. Her ruling passion, the love of fame, often seduced her by deceitful appearances, and transported her beyond the bounds of moderation. Quitting a throne upon which her birth, talents, and disposition ought to have fixed her, is the best-founded reproach that can be alledged against her conduct. Christina would have been ranked among the most illustrious monarchs, had she never descended from her hereditary seat : how glorious to Sweden was her administration ! As a sovereign, that singularity of manners and character would only have shed an additional lustre on her person. An exalted genius has always some indelible marks which render it original, and give it an elevation above the vulgar ; but it must be placed in a peculiar light : once removed from that advantageous point of view, the contrast becomes offensive to ordinary minds, and they are apt to form false conclusions. Christina felt the sad experience of this observation. With a soul capable of the sublimest actions, she suffered an inordinate fondness for liberty and letters to transport her from her proper orb, where she shone with unrivalled splendor, and place her on the stage of common life, to act a ridiculous character in society ! In vain did she preserve the grandeur of her former sentiments, pursuing the shadow of sovereignty in negotiations and ceremonials, when her imperfections and qualifications, nay, her very virtues were insurmountable obstacles to her making a graceful appearance in the situation caprice had thrown her into.

Christina, in the leisure of retirement, composed several works of genius : the thoughts are elegant and judicious, and are cloathed in a pure, yet ornamented diction : her extensive correspondence with princes and scholars in all parts of Europe occasioned her writing a prodigious number of letters, in variety of languages ; and about the year 1681, she began a history of her life, in French, dedicated to God. Only a fragment of this work is saved from oblivion, which extends no farther than the first part of her reign ; nor is it known whether she continued her plan to a later period.

She also wrote remarks on two abridgments, digested under her own inspection, to the time of her abdication, and entitled, *Annals of her reign*.

There is still extant too, *A Collection of Miscellaneous Thoughts*, divided into chapters. She likewise drew up a plan for a metallic history ; and composed a Dissertation on the Origin

gin and Arms of the royal House of Vasa; together with some Critical Reflections on the Life and Actions of Cæsar and Alexander the Great. This queen furnished Alexander Guidi with the first sketch of his pastoral, called Endymion, enriching this poem with several stanzas of her composition; a singular favour, as she seldom amused herself with writing verses in any language but her own.'

Though we cannot agree with our author as to every part of this character, yet the reader must acknowledge, that if the features are not striking, they are well painted. Mr. Lacombe has been particularly decent and delicate with regard to the amorous failings imputed to Christina by her contemporaries, possibly without foundation. Upon the whole, the History of Christina is more amusing and instructive than that of her illustrious kinsman Charles XII. Both of them were equally odities; both of them performed the greatest, and were guilty of the meanest actions.

VII. *The Freedom of Speech and Writing upon Public Affairs considered, &c.* 4to. Pr. 4s. Baker.

WE believe this to be a very well-meant treatise, tho' we can by no means see the propriety of its publication at this juncture. The author, after a long encomium upon *truth*, in which he sagaciously discovers that *truth* is a very excellent thing; that she lies in the deep; that she is noble and useful; her enemies numberless, and her *acquisition* difficult; proceeds to shew, that the opinions of many English lawyers, and others, touching libels, were originally drawn from the Roman imperial laws; a source in general unfavourable to liberty.

By what laws libels in general were governed, from the dissolution of the common-wealth to the time of Constantine, I have not been able clearly to discover; but am much inclined to think that they fell chiefly, if not wholly, under the Cornelian law *De Injuriis*, made by Cornelius Sylla, after his overthrow of the Marian faction, the regulation of the annual prætorian edicts, which, according to Papinian, were introduced for the sake of assisting, supplying, or correcting, the civil law for the public utility, or the perpetual edict, compiled by Salvius Julianus, an eminent lawyer, some time prætor, who, while governor of Aquitain, by command of the emperor Adrian, reduced into one body what was most equitable in the edicts for a long time yearly issued by the prætors; which being thus reduced, augmented, and ranged according to the order of the matters, was named the Perpetual Edict, because the emperor would

would have it perpetually observed throughout the empire, instead of the prætor's annual edicts issued till that time. This edict being lost, we have little farther knowledge of it than what may be collected from the Digests, which make part of the Justinianean Body of the Civil Law, wherein are contained sundry parts of it, together with glosses of the ancient lawyers, and among them the following.'

The author then points out many passages concerning libels, which coincide in a great measure with the English star-chamber doctrines. All we can gather from Ulpian, the civilian, is, that a libel is a very pernicious thing. Julius Paulus says, that they were punishable at the discretion of the prætor, who might even confine the authors to an island, *ad relegationem insulæ*; but the remains of the Gregorian and Hermoginian codes, which were formed to collect the constitutions of the emperors from Adrian to Dioclesian, a period which contained the two Antonini, make no mention of libels. Constantine was severe against libels; but in the most cruel edicts published against them by him and other tyrants, we do not find any mention of that curious doctrine, that truth is so far from justifying a libel, that it aggravates the offence.

In Cod. lib. 9. tit. 36. *De famosis libellis*, the following edict is to be found:

1. 'Edict of the august emperors Valentinian and Valens.

'If any person shall unwittingly find a libel, either at home or abroad, or in any place, let him either destroy it before another see it, or confess the finding it to no person. But if he do not immediately destroy or burn the said papers, but declare their contents, be it known to him that he shall be capitally punished, as if he were the author of such crime. Verily, if any person regard his own duty, and the public welfare, let him make known his name, and declare with his mouth those things which he hath thought should be prosecuted by a libel, so that he may approach without any fear; knowing certainly, that if his assertions be worthy of credit, he will obtain the greatest praise and reward from our clemency; but if he do not prove such things to be true, he shall be capitally punished. And a libel of this kind shall not hurt the character of another. To the Prætorian præfect. February the 14th, Constantinople. The august Valentinian and Valens being consuls. [365.]'

We strongly suspect, that the *capitalis sententia*, and *capitalis pœna*, which the author has translated, 'by being capitally punished,' does not signify the loss of life. The *causæ existimationis*, though all of them capital, were not attended with the loss of life, though the parties might have been convicted. Cicero mentions many cases in which the penalties were capital.

but

but the punishment did not amount to death. Infamy and the loss of reputation were capital among the Romans.

Justinian's laws, through the revolutions which happened in the Roman empire, were for some time lost to the world; but were recovered in 1130, under the emperor Lothair, who established them in Germany and Italy; and they soon after got footing all over Europe. His laws, however well adapted they might have been for an arbitrary monarchy, were the sources of tyranny and oppression; and it appears by what our author has quoted from Dr. Duck, that the parliament of England never would admit them, though many attempts were made to introduce them: *Nolumus* (said the members) *leges Angliæ mutari; quæ huc usque usu sunt approbatæ*; "We will not suffer the laws of England, hitherto approved by use, to be changed." He observes, that the only courts in England which proceed by the civil law, are, first, the military court under the constable and marshal of England: but we apprehend that court is now, in fact, abolished; and military trials, according to the act of mutiny, now rest upon parliamentary law. Secondly, the court of admiralty. We believe that this court likewise, so far as it relates to trials upon life and death, or matters of felony, proceed upon the principles of the common law of England, and tries by a jury, in the same manner as other felonies. Thirdly, all the ecclesiastical courts, under the archbishops, bishops, and archdeacons, which have all hitherto been in the hands of civilians. Our author observes, that with respect to libels, Glanvil, who is among the oldest of our English lawyers, makes no mention of libels; that Bracton takes all he says about them from Justinian's Institutes; and that Stamford, in his Pleas of the Crown, makes no mention of them. The Scotch law, which is governed by the civil, sometimes punished libels with death. And thus (says Sir George Mackenzie) Fleming was hanged for saying, "that he wished the king would shoot to dead, and die of the falling-sickness, 17 May, 1615."

The writer proceeds then to describe the nature of tortures, which in foreign countries are applied in cases of libels; that we may have reason from their example to encrease and preserve our regard for our mild and happy constitution. Notwithstanding this plausible apology for the many horrid barbarities mentioned in consequence of our author's plan, we can by no means approve of his rendering those ideas of tortures too familiar to English readers. A writer with the same propriety may describe the happiness of our constitution by travelling back to the Parisian massacre, by attending the Spaniards through their conquests of Peru and Mexico, or the natives of North-America in their anthropophagian feasts, and their

their method of punishing the prisoners they take in war. We shall not therefore trouble the reader with any farther researches into those barbarities, which are so many stains upon human nature, especially as the subject has been lately very fully handled in the trials arising from the North Briton and the case of general warrants, and various other matters which have fallen under our cognizance as reviewers. Neither, indeed, do we think that this author has said any thing new upon the subject. Every reader of English history knows the cruelties practised in the Star-chamber, especially in the cases of Burton, Prynne, and Bastwick, upon which our author expatiates very amply.

Among other particulars, he gives us a history of the rack in the Tower of London, which he says was introduced by the dukes of Exeter and Suffolk, who intended to have brought into England the civil law in the reign of Henry VI. Our readers, by consulting the title page, will find the contents of the remainder of this performance, to which we can, by no means, annex the epithet of masterly; though we think it may be read with some degree of improvement. Toward the close of his pamphlet, the author is an advocate for the British parliament's right of taxing the colonies. We shall conclude with observing, that this is the performance from which a pamphlet, delivered gratis by Mr. Baker of York-street, is extracted, and which we mentioned in our last. See p. 71.

VIII. *Three Traacts on the Corn-trade and Corn laws, &c. To which is added, A Supplement, containing several Papers and Calculations which tend to explain and confirm what is advanced in the foregoing Traacts.* 8vo. Pr. 3s. Brotherton.

THIS subject, as it much concerns our agriculture and commerce, is of so much real importance to the welfare and riches of this kingdom, that every thing relating to it cannot be examined with too much attention. Great have been the clamours within these few years, of impending famine, of forestalling and engrossing farmers, and of the mischiefs arising from the encouragement given to the exportation of corn: but they have been the clamours of the idle, the ignorant, the factious, and the malevolent. By the most fair and accurate calculations, the price of corn, in this island, has been constantly lower since the act passed in 1689 for giving a bounty on exported corn, and the quantity exported has been surprizingly increased. It appears, therefore, that two very important advantages have been derived from this bounty, viz. the lowering the price of grain, and the encouraging of agriculture. The benefits

benefits arising from the increase of agriculture, are of the most solid and salutary kind ; since no members of the community are so virtuous and so healthy as those employed in it ; and the produce of their labour furnishes the indispensable and substantial necessities of life. Our manufactures may, from change of fashion or of humour in the wearers, be returned a useless load upon our hands ; but corn and meal are always saleable, or always consumable. The great objects in view, from the regulations concerning corn, are to increase the quantity made, and to render it cheap. These seem to have been fully accomplished by the bounty on its exportation ; and if some lesser evils may have sprung from it, giving just cause to popular complaint, they have been remedied from time to time by the wisdom of parliament, without annulling the primary act, which experience has proved to be productive of the most beneficial consequences. It is, however, certain, that the price of corn, at home, has not kept pace, in its abatement, with the prodigious increase of the quantity produced. The reasons for this are plain and adequate. The bane of luxury has extended its pernicious influence among the commonest people, so that they will eat none but the most refined bread ; to this they have added the copious use of malt-liquors, which consume great quantities of grain ; and the great increase of money in this nation has diminished proportionably its comparative value.

The traacts before us contain many curious, pertinent, and well-stated facts, concerning this important subject ; to examine which we shall now proceed.

The first most remarkable occurrence in these traacts, is a succinct view of the corn-laws down to 15 C. II. with an account of the progress of the laws to 1757, and the price of wheat. The method of carrying on the corn-trade is next considered, with the provision made by the legislature to encourage the farmer to increase the produce, by ensuring him a living price for the overplus above what was demanded for the home-consumption. That the farmers have it not in their power to engross so as to injure the public, is argued from the sums to be employed in the trade, demanding quick returns ; the numbers possessed of corn, and the restrictions of merchants and corn-factors, whose interest it is to prevent such measures. It is very justly observed, that the power invested in the magistrates of regulating the price of bread, is always sufficient to remedy the fluctuations in the price of corn. The author computes, that wheat “ must alter four shillings in the quarter for the price of a peck loaf to vary two-pence ;” and he cautions the magistrates from regulating the affize upon every great variation, but rather to counteract it by degrees. Concerning this he gives the following

ing remarkable fact: "The magistrates in London had, in the year 1757, been very strict, and it was thought much too hasty, in following every sinking in the price of wheat and flour, in setting the assize of bread; and some attempts were made to reduce the prices of wheat and flour, by setting the assizes of bread lower than the returned prices of them would bear. The consequence of which management was exactly such, as it is herein before said, such proceedings, in any accidental glut in the market, would produce. Such mealmen as depended wholly or chiefly on the London market, seeing they were to trade on a much greater uncertainty than common, or rather to a certain loss, proceeded with great caution, and were afraid to do their usual quantity of business: large quantities of corn and flour, which were originally designed for that market, never came at all; but were carried to where it was imagined they would turn to a better, or at least a more certain account; and many loads of flour were fetched out of London again, and so bare was the city of that commodity at one time, that application was made to the lords of the privy-council for advice¹," &c. The essayist continues to explain further the nature of the corn-trade, to which he has subjoined a tabulated list of the statutes relating to corn, both in regulating the price, allowing and giving a bounty on exportation, laying a duty on importation, and punishing engrossers. The essay is followed by an appendix, containing *A Memorial for the royal Boroughs of Scotland in 1757, with Observations on the present high Prices (in 1757) of Corn*. These contain a further illustration of the laws regarding the corn-trade, the necessity of modifying them according to the condition of crops, and of taking off the duty on importation. Some inconveniences in the manner of conducting the trade are remarked, the old laws are reviewed, and their improprieties pointed out. It is here observed, that 'Mr. King, a very ingenious and accurate calculator, in his calculation of the land produce in England, given by Dr. Davenant, estimates, that, in a year of moderate plenty, the wheat sells at 28s. the quarter, rye at 20s. barley at 16s. oats at 12s. and pease and beans at 20s. He likewise tells us, that one-tenth of defect in the harvest will raise the price of corn about three-tenths above the common rate, that two-tenths of defect will advance the price eight-tenths, and three-tenths deficiency will advance it about one and six-tenths².'

We have next some *Considerations on the Laws relating to the Importation and Exportation of Corn*. Herein is considered the nicety of regulating or altering the present laws, the good ef-

¹ Page 28.

² Page 50.

fects of the bounty granted first in 1689 in lowering the price, the necessity of having a thorough knowledge of the corn-trade before it can be determined whether it be proper to make any alterations. Some sensible directions are laid down to assist in the regulation of this trade; a table is exhibited from the register of Eton College, containing the medium prices of wheat and malt for many years; from which it appears, that from 1595 to 1759, making 164 years, the medium price of wheat has been 2l. 4s. 0 $\frac{3}{4}$ d. per quarter, and of malt 1l. 7s. 6 $\frac{1}{4}$ d.

The following is proposed as a table for fixing the price of grain, the quarter being supposed to contain eight bushels, Winchester or statute-measure.

Wheat to 36s.	} per quarter, {	42s.	} moderate, and
Barley to 18s.		22s.	
Rye to 24s.		28s.	
Oats to 12s.		16s.	
			then dear.

The duties payable on exportation for each sort of grain, are given in a table, and the exportation and importation further examined. The sentiments of some very sensible French writers in commendation of our corn-laws, and the attention paid to them by the police of France, so as to produce two edicts, allowing a free corn-trade, and encouraging the exportation and importation of that commodity, are adduced, to show the impropriety of altering our laws. The conclusion of this sensible dissertation is as follows: 'The purport of all that hath been said, is this; that as the variety of the seasons will always prevent the price of corn being fixed by a law, and could it be done it would be attended with inconveniences, and the attempt would discourage tillage; therefore all that can be done, is to regulate the matter so, that it may be kept in a due medium; which our present laws have done beyond expectation, and consequently that every attempt to alter them, with the least probability of success, must be made by comparing the state of the affair before the time they were made, with the state of the affair since they have been in force, which hath been endeavoured, with what propriety we freely submit³.'

We come next to the most solid and useful part of this treatise, *A Collection of Papers relative to the Price, Exportation and Importation of Corn, &c.* This contains, in the first place, a register of the medium price of wheat and malt in Windsor market, for every year from 1595 to 1765, taken from the audit books in Eton College. From this register it appears, that the prices of wheat and malt have been gradually decreasing since the bounty upon exportation was granted, as our readers

will see from the following concise view, taken from the collection :

			£.	s.	d.
From 1595 to 1686, average,	—	—	1	18	0
1726 to 1765	—	—	1	15	9
Less for the first 40 years,	—	—	0	2	3
From 1595 to 1686, average,	—	—	1	18	0
1726 to 1765	—	—	1	11	0
Less for the last 39 years,	—	—	0	6	4
From 1646 to 1686, average,	—	—	2	0	11
1686 to 1765	—	—	1	13	2
			0	7	9

This difference is in itself so trivial, that it might be thought unworthy mention, were we not, at the same time, to remember that the value of money is prodigiously diminished, and the exportation of grain exceedingly increased. The work before us furnishes the most convincing testimony, drawn from an account laid before the parliament of the quantity of barley, malt, oatmeal, rye, and wheat, exported from the year 1696 to 1764. From these tables, it appears, that from the year 1697 to 1764, there have been exported in all of

		Qr.	B.
Barley	—	2,543,096	0
Malt	—	13,653,186	6
Oatmeal	—	67,186	4
Rye	—	2,488,206	2
Wheat	—	14,332,435	3

To these tables of the exports is subjoined a similar view of the bounties given, which, upon an average, have amounted to the annual sum of 89,102l. 7s. 9d. upon the annual export of 487,411 qr. 3 b. of grain. 'It would have given us great pleasure, says this useful writer, to have been able to have begun the foregoing accounts from 1689, when the bounty took place; but we do not find them made up further back: and it is most probable, that before 1697, the export was not considerable enough for notice; as a course of nine years cannot be thought too long to have elapsed, before the laws could operate so far as to enable us to export any material quantity, who, before they took place, used to be reckoned considerable

importers. "This assertion concerning the importation of corn, was before authenticated by the following extract from a letter written by Mr. Howel, afterwards clerk of the council, dated Sept 7, 1699. "'Tis true, England hath a good repute abroad for her fertility; yet be our harvests never so kindly, and our crops never so plentiful, we have every year commonly some grains from thence, (France) or from Dantzic and other places, imported by the merchant⁴."

We have reserved this to the present place, that we may shew our readers, in the following comparative tables, the whole exports and imports since the bounty on the former, that is, from the year 1697 to 1765; which stands, as follows, in quarters and bushels:

E X P O R T S.

		<i>Qr.</i>	<i>B.</i>
Barley	—	2,543,096	0
Malt	—	13,653,186	6
Oatmeal	—	127,056	4
Rye	—	2,488,206	2
Wheat	—	14,332,435	3
Oats	—	0,000,000	0

I M P O R T S.

Barley	—	75,219	0
Malt	—	00,000	0
Oatmeal	—	21,643	3
Rye	—	199,884	3
Wheat	—	283,441	0
Oats	—	1,011,755	0

From this view, it appears, at once, how very greatly our exports have exceeded our imports, in every species of grain except oats, of which we import a considerable quantity, without any exportation to balance it. After the tables concerning the grain imported, we have a calculation of what has been gained and saved to the nation since the bounty began to operate; which proves, that, upon an average, the total gained and saved annually, for the first nine years, are 3,14,861l. 3s. 1d. for twenty further, 490,467l. 8s. 2d. for the twenty following years, 654,024l. 9s. 7d. and for the nineteen last years, 947,954l. 9s. 7d.

The author proceeds next to calculate the quantity of each grain that is consumed in Britain, and by comparing that with the exports, imports, and produce, to shew what proportion they bear to each other. From these calculations, the author

⁴ See the note to page 38.

obſerves, that ‘ The export is bare one *thirty-second* part of the *conſumption*, one *thirty-third* of the *growth*, excluſive of the ſeed, one *thirty-fixth* part including the ſeed, and not near one *third* of the *ſeed* itſelf, ſuppoſing it only one *tenth* of the *growth*: nor did even the higheſt year ever known, the year 1750, when the amount of the export was 1,500,220 qr. ſurpaſs the ſeed one twelfth part, and yet what prodigious benefit hath the nation reaped from the exportation. The *import* hath been about a *five hundred and ſeventy-fiſt* part of the *conſumption* and one *eighteenth* of the *export*, and never equalled but a very ſmall part of the *growth*. The *growth*, excluſive of the ſeed, which to ſave deduction we here omit, exceeds the *conſumption* only about one *thirty-fourth*, which confirms what is advanced, and ſhews how much they are miſtaken, who talk of one year’s growth ſerving two, three, or four; which is the error of many ſenſible men, and judicious writers^s, &c.

Theſe obſervations are of ſuch utility, that we thought proper to quote them here for the benefit of our readers, as well as to ſhew the merit of the work before us; to which we muſt refer thoſe who would wiſh to ſee the calculations from which theſe inferences are drawn. To the ſeveral pieces we have now reviewed, is added a ſupplement, containing further illuſtrations on this ſubject. In it are conſidered magazines, particularly thoſe of Berne in Switzerland, for corn and wine. It appears, from what is here ſaid concerning thoſe magazines, that they do as effectually provide againſt a ſcarcity with *them*, as our corn-laws have done with *us*. We have here too an account of the approbation beſtowed on our corn-laws by ſome eminent French authors, with ſome late ediſts, published in France, to encourage the growth of corn in that kingdom. The ſupplement concludes with a computation of the number of people in England and Wales; in what proportion the different grains are conſumed; in what quantities the ſeveral ſorts of grain are employed annually; and, laſtly, the number of houſes and inhabitants in London and Paris, with the quantity of corn conſumed in each.

Such are the materials which conſtitute the work before us, and which, for their accuracy and importance, we think worthy the higheſt commendation. It is hardly poſſible to do them ſufficient juſtice within the narrow limits to which we are circumscribed; but we flatter ourſelves with having given ſuch a view of them, as will induce our readers to peruſe the work itſelf, ſo as to inform themſelves on a ſubject to us all ſo uſeful and intereſting. Whiſt agriculture flouriſhes among

us, we must be a happy and opulent people; and the most effectual method of securing its present and promoting its future prosperity, is to protect the corn-trade, on which it so much depends.

IX. *An impartial view of English Agriculture, from permitting the Exportation of Corn, in the Year 1663, to the present Time.* 4to.
Pr. 1s. Kearsly.

THIS writer is a sensible advocate for continuing the exportation of corn, the utility of which we have just seen so fully established in a former pamphlet. ‘The export-corn trade, says this author, is, I apprehend, the most valuable and beneficial trade we at present possess. It is all neat produce of this country, being different from almost every other, unalloyed with any foreign commodity. It is an universal provision for the industrious poor all over the kingdom, whereas manufactures collect infinite numbers into particular places, impolitically overfilling this, and other great towns, while the country in general is in danger of being uninhabited. The growing such large quantities for foreign markets, secure us in a great measure from a possibility of famine, to which this country was in former times equally liable with her neighbours. It is a very considerable encouragement to the navy. It contributes to relieve the land-holder, who, by being encumbered with all your general taxes, and a particular addition of four shillings on his rent-roll, is perhaps the most oppressed of any man in the kingdom. It is a certain trade, not like most manufactures, dependant on whim and fashion, but affected only by the seasons, and as they will continue precarious in foreign countries, so we may depend on their continuing to want the same quantity of grain; and of course the same large sums of money will by this means be brought into the kingdom.’ These are observations which deserve particular attention, since our very being depends on encouraging agriculture in a much higher degree than manufactures.

The laws relative to the exportation of corn are next enumerated. Upon these the author observes, ‘that if the wisdom of former parliaments had not promoted the exportation, and by encreasing the consumption reduced the price, it is very reasonable to conclude, that grain would have rose in proportion to all other country commodities, such as beef, mutton, pork, butter, cheese, milk, &c. which have doubled within these twenty-five years, and are treble the price they were in 1688, when wheat at

forty-eight shillings is called a *low price*, which at present is reckoned extravagantly dear. If, again, culture had not been promoted by establishing the exportation on advantageous terms to the farmer, grain must have rose in the same proportion as other things; and instead of the average price of wheat being thirty shillings, only half the price at that time; it must, at least, have been six pound, which is no more than double.' This reasoning seems to be extremely just, and will carry the more force with it when we consider the very great difference between the value of money now and a century past.

The author next censures, with much justice, the ignorant and interested clamour of many, who endeavour to prepossess the people against so beneficial a trade as the exportation of corn derives to this country, by the most groundless apprehensions of its occasioning a famine. "Let any rational man, says he, impartially consider the exportation as the promoter of agriculture, and he will find that no set of people are more interested in its success, than the body of poor throughout the whole kingdom. However numerous our manufactures, yet there are more than ten times the number employed and maintained by husbandry. At the very least, every hundred acres supports two families, besides the infinite numbers of artizans, whose whole dependance for bread is on the prosperity of the corn trade; such as plough-makers, wheelwrights, black-smiths, collar-makers, &c. and every country trader. Such a measure (the stoppage of exportation) may give bread, at a lower rate, for a small time, to the inhabitants of London, but will probably deprive the country poor of their bread for their whole lives.' It is most certain, that the number of people employed in husbandry, not only exceeds greatly those who manufacture in number, but still more in virtue and real worth to the community. The manufacturers, generally speaking, are a set of debauched, wicked, turbulent people; are constantly raising their wages, which amount to much more than their support requires, whereby they are enabled to spend much in liquor, which makes them on every occasion the leaders of riots, to the great injury of the community, and the disturbance of good government. The clamours of such people ought always to be discouraged.

To show the ill-consequences attending a stoppage of exportation, the author gives us the following instance: "In the middle of February, 1757, the parliament, in obedience to popular clamour, stopped the exportation of corn, and the distillery: at that time wheat was about forty-six shillings; before the end of the month, it rose to fifty shillings; in March

it was fifty-six shillings; in April sixty shillings; in May and June sixty-three shillings; and so continued, till a plentiful harvest reduced it to about fifty; at which price it remained the whole year.

This pamphlet concludes with the following just and sensible observations: "From these particulars, and historical deductions, says the author, I may venture to conclude, that neither the interest of the farmer, or the country in general, is the least attended to by the opponents of the exportation; nor is it all to be wondered at, when we find that the opposition comes from the shop-keepers in London and Southwark. The farmer, like every other trader, must have a sufficient profit, or he cannot go on long; the working his ground is equally expensive in scarce and plentiful years; in both he pays the same rent, keeps the same number of horses, has as many servants and labourers, is burthened with the same heavy taxes, and must provide himself and family with the necessaries of life; by the difference of seasons, his grounds at one time produce twice the quantity they do at another; in a favourable year, an acre of wheat may contain four quarters, in a bad one, not two: what is the poor farmer to do? Is he to sell at the same price, whether he has much or little? The expecting any thing so strange, is more like Quixots than London tradesmen: however, I believe, the farmer may agree, that if the corporation of London, or the inhabitants of Southwark, can produce a single member of theirs that act on this principle, and prefers ruin to advancing his goods in dear times, for fear of distressing the poor, he may venture to let this noble spirited tradesman, when found, fix the price of his grain; but till they act on these principles, they should let the farmer have some return for his toil and expence."

The indolence of tradesmen, and the luxury in which they live, produce in them but too frequently pride and avarice; they look with contempt on the laborious life and simpler living of the farmer, without ever questioning the propriety of sacrificing his interest to their own. If corn be dear, the farmer is charged with extortion and engrossing, at the same time that it is made a plea for exorbitantly raising the price of their wares; but whoever considers how infinitely more valuable the industrious farmer is to the community than the indolent shop-keeper, will always be averse to join the latter in his unjust discriminations of the former.—The pamphlet before us, with the former on the same subject, will be found a very sufficient defence of the exportation of corn.

X. *The Demagogue.* By Theophilus Thorn, Esq; 4to. Pr. 1s. 6d.
Robinson and Roberts.

THIS author seems to aim his satire at a certain popular leader, though with what justice we shall not presume to determine. We cannot, however, refuse him the merit of being a keen and spirited poet. He brandishes the scourge with the air of a justice of peace rather than of a beadle, and seems to have borrowed it from the monument of Juvenal. The following quotation, though long, we are persuaded, will not appear tedious to our readers, who from thence may form some idea of the author's impartiality, since he thus paints the more early part of the life of him whom he has chosen for the subject of his satire.

‘ Yet ere from patient slumber satire wakes,
And brandishes th’ avenging scourge of snakes ;
Yet ere her eyes, with lightning’s vivid ray,
The dark recesses of his heart display ;
Let candour own th’ undaunted pilot’s power,
Felt in severest danger’s trying hour !
Let truth, consenting with the trump of fame,
His glory, in auspicious strains, proclaim !
He bade the tempest of the battle roar,
That thunder’d o’er the deep from shore to shore.
How oft, amid the horrors of the war,
Chain’d to the bloody wheels of danger’s car,
How oft my bosom at thy name has glow’d,
And from my beating heart applause bestow’d !
Applause, that, genuine as the blush of youth,
Unknown to guile, was sanctify’d by truth !
How oft I blest the Patriot’s honest rage,
That greatly dar’d to lash the guilty age ;
That, rapt with zeal, pathetic, bold, and strong,
Roll’d the full tide of eloquence along ;
That power’s big torrent brav’d with manly pride,
And all corruption’s venal arts defy’d !
When from afar those penetrating eyes
Beheld each secret hostile scheme arise ;
Watch’d every motion of the faithless foe,
Each plot o’erturn’d, and baffled every blow :
A fond enthusiast, kindling at thy name,
I glow’d in secret with congenial flame ;
While my young bosom, to deceit unknown,
Believ’d all real virtue thine alone.

‘ There was a time, ere yet his conscious heart
Durst from the hardy path of truth depart,

While

While yet with generous sentiment it glow'd,
 A stranger to corruption's slippery road ;
 There was a time our Patriot durst avow
 Those honest maxims he despises now.
 How did he then his country's wounds bewail,
 And at th' insatiate German vulture rail !
 Whose cruel talons Albion's entrails tore,
 Whose hungry maw was glutted with her gore !
 The mists of error, that in darkness held
 Our reason, like the sun, his voice dispel'd.
 And lo ! exhausted, with no power to save,
 We view Britannia panting on the wave ;
 Hung round her neck, a millstone's ponderous weight
 Drags down the struggling victim to her fate !
 While horror at the thought our bosom feels,
 We bless the man this horror who reveals.'

We shall forbear the unpleasing task of making any commentaries upon this picture. Our poet is no friend to the groupe of authors, politicians, printers, and booksellers, that figured upon a late occasion which was thought to be interesting to the liberty of the press ; nor does he spare the memory of Churchill, or the name of Wilkes. The similarity he has discovered between a Florentine and his English demagogue, might, we think, have been omitted ; for, if we are not mistaken, it has been remarked before.

The author censures Mr. P— very severely for espousing the cause of the Americans in the colonial disputes ; and gives us the following ludicrous description of his speech in the House of Commons on that occasion.

' Methinks I hear the bellowing Demagogue
 Dumb-founding declamations disembogue,
 Expressions of immeasurable length,
 Where pompous jargon fills the place of strength ;
 Where fulminating, rumbling eloquence,
 With loud theatric rage, bombards the sense ;
 And words, deep-rank'd in horrible array,
 Exasperated metaphors convey !
 With these auxiliaries, drawn up at large,
 He bids enrag'd sedition beat the charge ;
 From England's sanguine hope his aid withdraws,
 And lifts to *guide* in insurrection's cause.
 And lo ! where, in her sacrilegious hand,
 The parricide lifts high her burning brand !
 Go, while she yet suspends her impious aim,
 With those infernal lungs arouse the flame !

Tho'

Tho' England merits not her least regard,
Thy friendly voice gold boxes shall reward!
Arise, embark! prepare thy martial car,
To lead her armies, and provoke the war!
Rebellion waits, impatient of delay,
Thy signal, her black ensigns to display.'

Upon the whole, there is more true poetry and satire in this Demagogue, than in some of the last published pieces of Churchill.

XI. *The History of Sir Charles Beaufort. Containing the Genuine and Interesting Memoirs of a Family of Distinction in the South of England. Displaying the Miseries that may arise from acting contrary to that peculiar Character which Nature has given to both the Sexes. In 2 Vols. 12mo. Pr. 6s. Lownds.*

THIS performance, which is in the Richardsonian manner, has exhausted all the improbabilities and incredibilities of incidents, persons, and characters, which we have so often censured in modern novel and romance writing, and yet the author is one of those who can tell a wild unnatural story, in a sober serious manner. His hero, Beaufort, (who, before the end of the work, succeeds his brother in his estate and title of baronet) drops into the narrative, which is all of the epistolary kind, like a true knight-errant, by delivering his mistress, one miss Minors, in the midst of a wood, where she was bound, gagged, and ready to be carried off by two ruffians, one of whom our hero wounds, but is wounded himself; the other runs away, and Beaufort remains master of the field and the lady.

Such of our readers as are conversant in this kind of writing, may swear by this time that the lady's house is not far off; that she is accompanied thither by her deliverer; that he is perfectly well received by her father and mother; that while his wounds are curing, the lady and gentleman discover that the Muses, the Graces, the Cupids, and the happy hand of Jove had exerted all their powers in forming each other; and consequently—that they are smitten with a mutual and violent passion. We shall not detain our reader with a description of the situation, the building, and furniture of the house, all which he may be very sure is elegant, nor of the company resorting to it, which is of the mixed kind. It is sufficient to say, that one Mason, a most complete villain, courts miss Minors, who rejects his suit. Miss Stanhope, a woman of great fortune, but with qualities that can enter into the composition only of a female fiend, falls also in love with Beaufort; but finds herself

herself neglected. Both of them resolve to enjoy the objects of their wishes at any rate; and almost in the same manner. Mason kidnaps and carries off miss Minors from Colchester to Hendon; and we need entertain no doubt of the noble resistance she made to the addresses and violence of her ravisher. He entrusts her to the care of some infernal beings of her own sex, who had been trained in mad-houses; and because miss would not comply, they beat, thump, and pinch her so, that she falls into a fever, and her life is despaired of. She is somehow or other removed to another lodging, where she discovers who she is, recovers from her illness, and regains her liberty.

Miss Stanhope not only contrives to kidnap Beaufort in the same manner, but by a train of circumstances and forged letters, inspires Mr. Minors, and his family, with a very unfavourable opinion of his person and morals. Beaufort's fate is hard indeed! After being confined in the most cruel, barbarous manner, he is carried pinioned and hand-cuffed in a post-chaise from place to place, till he is put on board a ship, and brought to some part of the continent (but neither he nor the reader knows where) and shut up a prisoner in an old castle. We ought, however, to have previously mentioned that he was several times attended by miss Stanhope, who pretended she had been carried off in the same manner; but her behaviour in the old castle makes him suspect that she is the author of his captivity. Her passion throws her into a terrible state both of body and mind, and by her arts she prevails on Beaufort to lose in her arms the memory of miss Minors. In a conversation they have together, he refuses to hate miss Minors; upon which miss Stanhope again claps him up in a post-chaise muffled and bound, hurries him to Rome, where she delivers him up to be roasted in the fires of the Inquisition, from which he is with great difficulty delivered by a cardinal he had been formerly acquainted with in Italy. Miss Stanhope then becomes his prisoner, but artfully escapes from him, and by her diabolical management, which, by the bye, is full of absurdities, excites fresh distresses and persecutions against the two lovers, till miss Minors is driven mad, and dies, while Beaufort goes abroad in despair, and is killed.

Such are the outlines of this novel, which will, we doubt not, fully justify our character of it. The dialogue is, in general, forced and affected. The author appears in almost all his men and women, by an impertinent display of learning, and false applications of criticism. The only character in the whole which is tolerably supported is that of Beaufort's sister, a lady who deals in natural and experimental philosophy, but even that is not original.

MONTHLY CATALOGUE.

12. *The Life and Opinions of Tristram Shandy, Gent. Vol. IX.*
8vo. Pr. 2s. 6d. Durham.

WE learn from the news-papers, that this is not the production of the Rev. Mr. S——: however, we may venture to assert, that the author has deprived that gentleman of the epithet of *inimitable*. It is peculiar to him to write in a manner that we can as little criticize as we can describe the clouds of last year*. When we are reading his work, his meaning is so slippery that we cannot even analyse its contents: here we have him, there we have him, and we have him no where. We must, however, do justice to the volume before us, and own that we perceive some meaning in it, however unable we are to express it. Dr. Querpo and Mr. Bump, the apothecary, are very humorously described; but the story of the physician who might take his place wherever he pleased, because he was of no established church, is so very trite that we think it unworthy even of Tristram; and the reason the porter gives for it is to the last degree indecent; ‘Then walk in, and you may go wherever you please, for in my father’s house are many mansions.’

The advances made by uncle Toby to the widow Wadman, and their courtship, with the description of Dr. Macnamara, and the humours of Mr. Jeacock the pigeon-fancier, are admirable, especially the latter; yet we doubt whether those passages, however entertaining, can atone for the ribaldry and indelicacies which occur in other parts of the volume.

13. *The Rights of Parliament vindicated; on Occasion of the late Stamp-Act. In which is exposed the Conduct of the American Colonists. Addressed to all the People of Great Britain.* 8vo.
Pr. 1s. Almon.

This writer is an advocate for the authority of the British parliament in imposing stamp duties. He seems to be tolerably well versed in the constituent parts of the legislature; but the public, probably, before this Review can be read, will receive a more august determination of the question than any that can come from a private hand.

* See vol. XIX. p. 65.

14. *A plain and seasonable Address to the Freeholders of Great Britain, on the present Posture of Affairs in America.* 8vo. Pr. 6d. Richardson and Urquhart.

This a stupid, abusive, common-place declamation against Mr. P. on account of his singular behaviour in the case of the American stamp-act. In some places it is personal, and even insults the infirmities of the great commoner.

15. *The Answer to a Colonel's Letter. By a wooden-legged Soldier in Gloucestershire. Wherein some American matters are slightly touched upon.* 8vo. Pr. 1s. Main.

A good deal of private invective mingles in this composition, the author of which signs himself Hildebrand Oak-tree. He seems to hint at some abuses that have been practised in North-America, on which he is very sarcastic, and, we are afraid, with too much reason.

16. *The Adventure of a Bale of Goods from America, in consequence of the Stamp-Act.* 8vo. Pr. 6d. Almon.

This flimsy performance, which seems calculated to favour the repeal of the stamp-act, is not without humour.

17. *The Elements of Heraldry.* By Mark Anthony Porny. 8vo. Pr. 6s. Newbery.

Without entering into any discussion as to the impropriety of too general a pursuit of the study of heraldry in a commercial country, it is certain that the British and Irish nobility and gentry have as good a right as any in Europe to value themselves upon the achievements of their forefathers. Heraldry revives the idea of those achievements to posterity, and undoubtedly has its use, by exciting, in a generous mind, an emulation to equal the virtues of its ancestors. With regard to the performance before us, it is chiefly commendable for its perspicuity, method, and correctness. But though the author has quoted a number of heraldical writers, both foreign and domestic, he seems to have omitted the chief, we mean, Nisbit.

Mr Porny, in his first chapter, begins his work by treating of the definition, origin, and antiquity, of heraldry and arms. He gives us their different, their essential, and integral parts, their borders, their modern differences, with a great variety of examples, neatly engraved. He arranges all the different kinds of arms under their proper heads, and takes notice of the noble families whose names occur under those heads; and at the close of his work he gives a dictionary of the technical terms of the

the art. As the nature of the work does not admit of any extract, we must refer our reader to the original; and to a student of heraldry, who cultivates it for amusement or curiosity, it will be found an agreeable and useful *vade mecum*.

18. *A solemn and public Appeal to Magna-Charta, and the Common Law of England, upon the subject of Inheritance to the Lands of Intestates by Descent; and also relative to a genuine Case annexed. Humbly inscribed to the Right Honourable and Honourable the Judges of England. By a Gentleman of the Middle Temple.* 4to. Pr. 3s. Brotherton.

The author of this extraordinary performance addresses himself to the house of Commons, and tells them, ‘ That he is second son of Edward Pakenham, late of Pakenham Hall, in the county of Westmeath, and kingdom of Ireland, dec. who, while attending on his duty in parliament, (as knight of the shire) died suddenly of an apoplexy, intestate, on or about the year 1723, leaving this complainant’s elder brother, Thomas, (the present lord Longford) and himself, the only surviving sons, minors, under the age of ten years.’ He complains, that his father was, at the time of his decease, possessed of a real estate, which his elder brother now inherits in right of primogeniture, notwithstanding a statute made in the 12th of Charles II. c. 24, ‘ whereby all Norman tenures, together with the fruits and consequences thereof, past, present, and to come, are totally abolished and taken away.’ He next complains, that, to his great loss and damage, he ‘ finds himself (notwithstanding the said act) disinherited of all and every part of such lands, as were left free from settlement, or devise, at the decease of his father, as aforesaid; the moiety of which he claims as his true, lawful, and undoubted birthright; but can obtain no relief in the usual course of law proceedings, occasioned (as he is instructed) by a certain mode of inheritance, implicitly adopted from Norman tenures, whereby the lands of intestates are suffered to pass by descent to primogeniture solely; a measure which (he submits) cannot appear authorized by the fundamental laws or constitution of England.’

As we have no legislative authority out of the boundaries of Parnassus, we shall not pretend to give judgment in the dispute between the two brothers, in a point which, we believe, never was before controverted in England or Ireland. All we shall say of the performance before us is, that although the author may fail of convincing his reader, he cannot fail of instructing him in several very curious and constitutional points of the

the laws relating to successions. It is full fraught with a variety of records, quotations, and reasonings; but how far they are applicable to the author's case, we will not pretend to determine.

19. *A candid Examination of a Pamphlet, entitled, An impartial View of English Agriculture, from permitting the Exportation of Corn. By the Author of the Letters in the Gazetteer, signed, A Friend to the Poor.* 8vo. Pr. 1s. Wilkie.

This examination is conducted by one of those uninformed and clamorous gentry, whom the author of the pamphlet to which this is an answer so justly censures. Invective against that writer, and perversion of his arguments, are the prevailing principles in this performance. The licentiousness of the press has now risen to such excess, that the most useful writers cannot escape its malevolence. The writer before us pretends to have undertaken the cause of the distressed poor; but he has not proved that the poor are distressed; or that their distress arises from the exportation of corn; indeed, the two former writers have sufficiently demonstrated that it has the contrary effect. By the poor he probably means the rabble of London, than whom there exists not a more abandoned and turbulent set of people; and whose clamors should be as seldom regarded as they are rarely just. We shall give one specimen from this writer, and let the reader form his own judgment of him.

‘At a time, says he, when the universal cry of the poor, the honest industrious mechanics, manufacturers, and labourers, sounding and resounding from every part of England, as well as the metropolis, has happily reached the ears of our august legislature, and prevailed so far as to attract the serious attention of the representatives of the people, as to engage them to make a rapid progress towards the relief of their distressed constituents, you, in your superior wisdom, have burst forth, as from an ambuscade, with a whole volley of your artillery, a pompous declamation, calculated to defeat, by surprise, the good intentions of one branch of our legislature towards the poor and middling people, and to insinuate to the other branches of the legislature the most supercilious contempt of the united voice of the people; and that becoming attention and regard shewn by the representatives to the just complaints of their constituents.’

After this warlike exordium, we have ventured to follow this Drawcanfir through his pamphlet, and are clear in opinion; that he has reversed the poet's direction, which exhorts,

‘Non fumum ex fulgore, sed ex fumo dare lucem.’

20. *An Essay on the Nature and Method of ascertaining the specifick Shares of Proprietors, upon the Inclosure of common Fields. With Observations upon the Inconveniences of open Fields, and upon the Objections to their Inclosure, particularly as far as they relate to the Public and the Poor.* 8vo. Pr. 1s. 6d. Payne.

The farther improvement and extension of agriculture is the object of this pamphlet; and it seems to be well calculated for so desirable a purpose. The great quantity of common land in England has long been considered as injurious; and nothing strikes an observing stranger more than this defect in our system. This essayist considers first the particular nature and tenure of open fields, and explains the inconveniences that attend them. He next enters into the question concerning the inclosing these commons, points out the advantages that would result from it to the public, recites fairly the arguments which have been produced against inclosures, and refutes them in a very satisfactory manner. His arguments on this head seem to be so candid and weighty, as to carry conviction with them. After having thus endeavoured to establish the utility of forming inclosures on the common lands, he proceeds next to treat of the method ordained by the legislature for constituting inclosures, and to lay down the several steps to be taken previous to the partition or allotment of common fields. The usual method of ascertaining the quality or estimation of open fields, is next explained; in which it is observed, that the office of forming this estimation is sometimes undertaken by commissioners themselves, but more frequently by some neighbouring farmers mentioned in the act, or chosen by the proprietors, with consent of the commissioners, for that purpose. The proper manner of making the survey is next directed; after which the power of the commissioners and their duty is explained. From this he proceeds to consider particularly how inclosures may be best improved; which leads him to a discussion of the herbage or rights of pasture in common or open fields, and the method of providing for them upon forming inclosures. The next subject of enquiry is concerning the absolute and comparative value of tythes in common fields, and their proportion of improvement upon inclosure; which is followed by an explanation of the method of allotting estates, and fences upon the inclosure on common fields. The author gives us also some sensible reflections relative to the laying out roads on new inclosures, with the proper assizes and breadth that should be allotted to them. After having thus given a summary, though a very instructive, view of the several transactions and principles on which an exchange of open-field property for inclosed is

founded, the essay is concluded with pointing out some of the abuses which have crept into the conduct of such business. These strictures are comprehended in some general observations upon the common method of transacting inclosure bills, and in what it might be improved, with the necessity of redressing a grievance arising from the increase of expences in this transaction. 'The common objections, says the author, against inclosures admit of an easy and short answer. Can there be want of employment, when the prices of all kinds of labour are continually advancing? How is it possible that provisions can be rendered scarcer by that which increases the quantity of them? Can the number of people be diminished, as the conveniences of life are multiplied? These are very absurd consequences to draw from inclosures.'——'As to the advanced price of provisions, the root of that is to be elsewhere sought for; and as far as it is the unavoidable consequence of the increase of inhabitants, the flourishing trade, and the extended empire of Great Britain, let not Englishmen repine at it. Our demands must be expected to rise in proportion to our wealth, and the markets must be regulated by the quantity of the product and the demands. But if we make a right use of the means which Providence has put into our hands, we have yet abundant sources of supply within ourselves. Fertility of soil and temperature of climate are blessings which the bounteous Author of nature has bestowed upon this island in great perfection. If these were seconded by the industry and spirit of the inhabitants, exerted in the cultivation of our wastes, and in the improvement of our cultivated lands; and if the endeavours of our husbandmen were rendered successful by *rain from Heaven and fruitful seasons*, the scene would be soon every where changed from barren and dreary prospects, into the more pleasing appearances of fulness and plenty.—*The folds would be full of sheep, the wallies also would stand so thick with corn, that they would laugh and sing.*'

From the summary view we have here given of the subject matter of this essay, our readers will perceive that it is of great importance; and we have only to add, that the author seems to us sufficiently master of his subject: a commendation which we seldom have the pleasure of giving the essayists of the present times.

21. *An Examination of the Alterations in the Poor's Laws, proposed by Dr. Burn, and a Refutation of his Objections to Workhouses, so far as they relate to hundred houses.* 8vo. Pr. 1s. Becket.

This is a controversy that can only be determined by parliament. The author of the pamphlet before us appears to be

master

master of his subject. He is an advocate for hundred-work-houses, and for a general bill founded upon some such plan as that for the better relief and employment of the poor; but he is an enemy to the general bill lately offered, and the particular one for the county of Norfolk. He writes with great candor, and every housekeeper in England must agree, that an amendment of the poor's laws, as they now subsist, becomes daily more and more necessary.

22. *A Charge delivered to the Grand Jury for the City and Liberty of Westminster.* By Sir John Fielding, Knt. 4to. Pr. 1s. Marth.

No writer possesses more of that excellency which we call propriety of composition than the worshipful author of this Charge. It is well adapted for the occasion, and nothing could be better suited to the capacities of the hearers, or the gravity of the author. Mr. Pugh and Mr. Penn, Mr. Tripp and Mr. Trott, whose names as jurors are prefixed to this Charge, we make no doubt, were edified by it, as well as their brother-jurors, which is more than many other authors can boast of; so that the learned knight may say with the greatest propriety, *omne tuli punctum.*

23. *Moses and Bolingbroke; a Dialogue. In the Manner of the Right Honourable ******, Author of *Dialogues of the Dead.* By Samuel Pye, M. D. 4to. Pr. 2s. 6d. Sandby.

The principal subject of this dialogue is the creation of the world. Lord Bolingbroke proposes his objections to the first chapter of Genesis, and Moses endeavours to explain and vindicate his own account.

He tells us that his history extends only to the creation of the solar system; that the *heavens*, which were created with the earth, are the heavenly bodies in that system; that these bodies, together with the earth, in the beginning of the first day, came out of the hands of the Creator mere masses of matter, each of them a *distinct fluid* chaos, without form, and void of motion, light, and heat; that the first act of the Divine Being, in the formation of these bodies, was communicating to them a motion round their respective axes; that the second, which was effected at the same moment and time, was the formation of light, when the immense chaotic body of the sun, at the command of the Almighty, instantaneously became a globe of fire; that on the second day the Creator formed firmaments or atmospheres to every body in the creation; and on the fourth, completed the system by giving the planets that motion round

the sun, which constitutes a difference of seasons, and a variety of days and nights.

In the conclusion, Lord Bolingbroke acknowledges the temerity of his invectives against Moses, and seems to be fully satisfied with his explication of the first chapter of Genesis.

The author has generally given the sentiments of Lord B—— in his own words, and if it should not be allowed that he has cleared up every difficulty in the Mosaic account of the creation, it must be confessed that he has supported the conversation in an agreeable manner.

24. *Epistola ad doctissimum Virum Robertum Lowthium, S. T. P. In qua nonnulla, quæ ad nuperæ suæ de sacra Hebræorum Poesi Prælectionum Editionis calcem habet, expenduntur. A Thoma Edwards, A. M. Aul. Clar. Cantab. nuper Socio. 8vo. Pr. 1s. Hooper.*

The author of this letter is an advocate for the Hebrew metre, upon bishop Hare's scheme; the truth and certainty of which he has attempted to evince in two former publications. Dr. Lowth, in his Prelections, has objected to the bishop's hypothesis, declaring, 'Se non satis intelligere, quid sit metrum sine discrimine syllabarum longarum breviumque.' Our author answers, 'Eadem est Hebraicæ, ad poesin quod attinet, quæ linguæ nostræ ratio. Syllabarum longarum breviumque discrimen, quale in linguis Græcâ & Latinâ locum obtinet, respuit ac repudiat: Duo tantum metrorum genera, trochaicum & iambicum, admittit: Versus trochaici puris nostris trochaicis, iambici vero puris iambicis ad amussim respondent: Ita porro comparata est versuum Hebraicorum natura, ut qui parem syllabarum numerum habent, eos in locis imparibus, qui impari, eos in paribus acui, quo recte cadant, necessitas postulet,' &c. This opinion he endeavours to confirm and illustrate by several examples. But notwithstanding all the arguments which have been hitherto advanced in defence of bishop Hare's hypothesis, we will venture to affirm, that there is as good *metre* (the Hebrew language naturally running into iambs and trochaics) in the tenth chapter of Nehemiah, as in any part of the Psalms.

25. *A Dissertation on the ancient Pagan Mysteries. Wherein the Opinions of Bishop Warburton and Dr. Leland on this Subject, are particularly considered. 8vo. Pr. 1s. 6d. Reymers.*

Of the antient Pagan mysteries there were two sorts, the greater and the lesser.

According to the author of the Divine Legation, the lesser, by certain secret rites and shews, taught the origin of society,

and

and the doctrine of a future state; they were preparatory to the greater, and might be safely communicated to all the initiated without exception.

The arcana of the *greater* mysteries were the doctrine of the unity, and the *detection* of the error of *vulgar polytheism*. These were not communicated to all the aspirants without exception, but only to a small and select number, who were judged capable of the secret.

Dr. Leland, on the contrary, in his book entitled, *The Advantage and Necessity of the Christian Revelation*, maintains, 1. That the mysteries did not detect the error of vulgar polytheism; 2. That they did not teach the unity.

The author of this Dissertation (the Candid Examiner, if we are not deceived by an appearance of his style and manner) endeavours to support the former of these opinions, in opposition to the latter.

26. *A panegyric Criticism, on an Ode, by Mr. Oxoniensis; which was addressed to the Members of the Musical Society at Chelmsford, and published in the Chelmsford Chronicle, Nov. 8, 1765.* 4to. Pr. 1s. Buckland.

There is humour in this piece of criticism; but the author might have employed his time to a better purpose; for if the ode is, in reality, not worth a farthing, few people will think it worth their while to give a snilling for the comment.

27. *A Dialogue in the Shades, between the celebrated Mrs. Cibber, and the no-less-celebrated Mrs. Woffington, both of amorous Memory; containing many curious Anecdotes of the dramatic and intriguing World; the Amours of the modern Roscius; the real State of the Case for which Theophilus Cibber prosecuted Mr. S——, &c. &c. &c.* 4to. Pr. 1s. 6d. Bladon.

This is a syllabub of theatrical scandal whisked up in the form of a dialogue. Though few of the anecdotes interspersed are unknown to persons acquainted with the playhouses, yet, to some readers, perhaps, they may appear novel as well as amusing.

28. *Falstaff's Wedding: a Comedy. Being a Sequel to the Second Part of the Play of King Henry the Fourth. Written in Imitation of Shakespeare, by Mr. Kenrick.* 8vo. 1s. 6d. Wilkie.

Shakespeare perhaps related the death of Falstaff in his play of Henry the Fifth, as Addison is said to have killed Sir Roger de Coverley in the Spectator, that nobody else might murder him. Mr. Kenrick, however, has ventured to revive the old

fat knight, as well as several other characters of Shakespeare, in this comedy; which, he tells us, was ‘a juvenile performance, written so long ago as the year 1751, when the author was young and giddy enough to amuse himself in a stuffed doublet, before a private audience, with an attempt at a personal representation of the humours of Sir John Falstaff.’—— No doubt but the young actor was very perfect in his part, on this occasion, since so many of Falstaff’s words seem to have cleaved to him, that they have insinuated themselves into this piece, where they must be considered as repetitions, rather than happy imitations. There is a kind of treachery in the memory, that sometimes betrays a writer into inadvertent plagiarism, which perhaps may have been the case of Mr. Kenrick; who being extremely conversant with the language and sentiments of Falstaff, while he was professedly imitating the manner of Shakespeare, could not always recollect whether his ideas were borrowed or original—Upon the whole, we are of opinion, that the admirers of Shakespeare can receive but little pleasure from this imitation, though it is not wholly void of merit, ‘as a kind of poetical exercise, which the author had prescribed to himself.’ Yet however indulgent we are inclined to be towards the comic parts of this play, it must be confessed that the more serious scenes are beneath all criticism.

29. *Ponteach; or, The Savages of America. A Tragedy.* 8vo.
Pr. 2s. 6d. Milan.

Though we very readily embraced the opportunity of doing justice to the character of major Rogers, as an officer*, and an itinerant geographer, yet we can bestow no encomiums upon him as a poet. The performance before us is the most insipid and flat of any we ever reviewed, belonging to the province of the drama.

30. *The Demi-Rep.* By N. O. *Author of the Meretriciad.* 4to.
Pr. 2s. 6d. Moran.

This author seems to improve by our animadversions, for his satire is more decent in the performance before us than in the *Meretriciad* †. The following lines are beautiful.

‘Beauty should have a skilful pilot’s care,
Thro’ envious rocks and shoals to steer her clear;
Beauty the eye of Argus too requires,
To save her cargo from the pirate’s fires;

* See our Review for November last. † Vol. XII. p. 201.

Beauty's th' Hesperian tree,—and ev'ry brute
 Will risk his life to pluck the golden fruit:
 Beauty alas! hath not one friend below
 But virtue, which can vanquish ev'ry foe:
 She that hath virtue is completely arm'd,
 But beauty without virtue may be charm'd.

' A beauteous woman, reputation gone,
 Is like a half-pay officer in town;
 In virtue she is courted, and desir'd,
 In war he's honour'd, and by all admir'd:
 Her virgin-flower once torn, her credit's gone;
 And he in peace is *credited* by none.
 Such is the soldier's, such the virgin's lot,
 Alike unpity'd, and alike forgot.'

We are willing to believe, for the honour of the human race, that the author's satire in many parts of this poem is exaggerated, though we cannot help thinking it but too just in other passages. Had he been less personal, his performance must have been more pleasing. We know not upon what foundation the author supposes a late editor of Shakespeare to have written the *Memoirs of Churchill*, published in *Dodsley's Annual Register* of 1764; nor do we see any reason why he should be abused on that account.

31. *The Ocean: a Poem, in Blank Verse, written by the Sea-side.*
 4to. Pr. 6d. Walter.

Though we cannot pronounce this author to be the very best descriptive poet we have seen, yet, to make amends, he is very pious and very moral. Instead of pursuing, he hunts down, his subject, and then tears it to rags; witness the following passage.

' I love to meditate the trackless maze,
 These works of God; his wonders in the deep.
 Mark! how uplifted swells the tumid wave
 Impendent, threat'ning yonder craggy cliff!
 From off yon beaked promontory bluff,
 Whose lofty brow high-tow'ring, hid in clouds;
 Jarr'd by the roaring billows mighty burst,
 At each successive dash with hollow roar
 Precipitates some broken ridge: rapid it falls
 With headlong whirl into the deep abyss,
 And overwhelm'd at once is lost to sight.
 With rage redoubled now, the furious deep
 The mountain's rooted base assails; and hark!
 With rattling sweep along the pebbled strand

The frothing surf in thund'ring break drives in,
By half-sunk interrupting rocks repell'd
Scarce visible above the water's edge,——'

The last line is prosaic enough for the fore-castle, and the 'beaked promontory bluff' intimates that the author had not sacrificed to the graces.

32. *Pride: a Poem. Inscribed to John Wilkes, Esq; by an Englishman.* 4to. Pr. 1s. 6d. Almon.

Notwithstanding this poem is above mediocrity, yet we dare not pronounce it to be a work of genius. The author's manner is evidently borrowed from that of Pope; nor can we say that the thoughts are all original. How far our sentiments are just, the reader may form some judgment from the opening of the poem.

' O happiness! thou transient, partial good!
By all defin'd, by no one understood;
Thou baseless fabric of a poet's dream,
Say what thou art, a something or a name?
Art thou on man conferr'd the glorious prize,
Or else reserv'd the charter of the skies?
Can virtue win thee, or contentment bring,
Or must our searches prove there's no such thing?
Thy splendid dreams life's busy cares employ,
Certain the pain, but doubtful is the joy:
Where'er we trace thy vague, uncertain course,
Try where we will, the passions are thy source;
These to direct by one unerring line
From virtue drawn, their movements to assign
By reason's just decree, is all we know,
That gives or cements happiness below.

' Of every passion of its various aim,
The spur of honour or the sting of shame;
Whether it tends to pleasure, or the plan
That gives o'er brutes the dignity to man;
Whether impending ills it bids us fly,
Or beams an op'ning dawn of promis'd joy;
Whether in pity's cause it drops a tear,
Or breathes a sigh o'er Virtue's sacred bier;
Nurs'd in whatever soil it stands confess'd,
Or in an hermit's or a courtier's breast;
Whether to social, mutual, or self-love,
To whate'er point on earth, or Heaven above,
Its daring views extend, of all beside,
This the most strong, most universal, Pride.'

We are sorry to see a writer, who, like this author, certainly enjoys the powers of pleasing, stoop by turns to vulgar abuse and vulgar panegyric. Could not the brave spirit of the Corsicans be praised without bespattering the earl of B. and all the legislature of Great Britain? Why may not Mr. Wilkes receive his tribute of applause, without arraigning the laws of his country?

33. *The Powers of the Pen. A Poem. Addressed to John Curre, Esqr.* 4to. Pr. 2s. Richardson.

As the powers of this writer's pen seem to be not inconsiderable, we are sorry that he should chuse to dip it into the ink-horn of literary scandal. The plan of this poem, like that of many others lately published, is to satirize several living writers, among which it is impossible to fail to introduce the Reviewers. For our parts, we are so little conscious of having deserved this censure, and so little affected by it, that we shall submit to our readers part of this author's satire on Reviewers, as a specimen of his fancy and versification.

' Each moon their trump they blow, and sit
High arbiters of sense and wit;
And in the name of "*Candour scrawl*,
" With desp'rate hands, and hearts of gall."
Poison'd the ink within the stand,
Deadly the feathers in their hand;
On the *Stymphalides* they grew,
And butcher in each *month's Review*.
Sunk twenty fathom under ground,
Paper'd with *title-pages* round,
A *dungeon* lies; and plac'd before
Stand *printers' dev'ls* to guard the door;
To this these envious fiends resort,
To hold their *inquisition-court*.
Fix'd in the middle of the room,
A *glimmering lamp* reflects a gloom;
Clust'ring above hang *scalping knives*,
By *dulness* edg'd 'gainst poets' lives.
The *skin* of many an *author's head*,
Victims that at their altars bled,
Dangle in parcels at the top,
Like *dry'd leaves* in a *druggist's shop*.
Curious the *signs* by which they know,
Whether a work is good, or no.
For these *all-judging critic elves*
Form no opinion *from themselves*;

*Mechanic judges of the brain,
 As weatherglassés are of rain.
 Perch'd on a column of reviews,
 Sits a grave owl, and seems to muse.
 And when they bring home works of wit,
 She's taken with a hooting-sit.
 An idiot ass gives evidence,
 By braying, of the approach of sense.
 And oft as from a morning's roam
 They bring a work of genius home,
 The scalps with sympathy will shake,
 And for their brother scalps will quake.
 The slouching ears, which Midas wore
 (Infamous mark!) in time of yore,
 Are nail'd unto their speaker's chair,
 And when a Grub-street piece draws near,
 Erect and lively they appear,
 And give each sign of joy they can,
 Pleas'd with each modern piping Pan.'*

34. *Yarico to Inkle, an Epistle. By the Author of the Elegy written among the Ruins of an Abbey.* 4to. Pr. 1s Doddsley.

If we mistake not, this epistle is not the first poetical composition that the well-known story of Yarico and Inkle has produced, but we never observed the lady talk so much in character before. Her page contains the genuine language of distress, and breathes every sentiment of varied woe. The numbers are polished, and the diction pathetic. We are to suppose that the mercenary Inkle is deaf to her misery, upon which she concludes her epistle in the following very affecting lines.

' Thou parent sun! if e'er with pious lay
 I usher'd in thy world-reviving ray!
 Or as thy fainter beams illum'd the West,
 With grateful voice I hymn'd thee to thy rest!
 Beheld with wond'ring eye thy radiant seat,
 Or sought thy sacred dome with unclad feet!
 If near to thy bright altars as I drew,
 My votive lamb, thy holy flamen, flew!
 Forgive! that I, irrev'rent of thy name,
 Dar'd for thy foe indulge th'unhallow'd flame:
 Ev'n on a Christian lavish'd my esteem,
 And scorn'd the sable children of thy beam.
 This poniard by my daring hand imprest
 Shall drink the ruddy drops that warm my breast:

Nor

Nor I alone, by this immortal deed
 From Slav'ry's laws my infant shall be freed.
 And thou, whose ear is deaf to pity's call,
 Behold at length thy destin'd victim fall;
 Behold thy once-lov'd Nubian stain'd with gore,
 Unwept, extended on the crimson floor:
 These temples clouded with the shades of death,
 These lips unconscious of the ling'ring breath:
 These eyes up-rais'd (ere clos'd by Fate's decree)
 To catch expiring one faint glimpse of thee.
 Ah! then thy Yarico forbear to dread,
 My fault'ring voice no longer will upbraid,
 Demand due vengeance of the pow'rs above,
 Or, more offensive still, implore thy love.

35. *Elegiac Tears, or Plaintive Epistles; being a poetical Translation of the Rev. Mr. Cotton's Elegiacæ Lachrymæ; five, Querelæ Epistolares. By the Rev. George Itchener, L. L. B. Vicar of Great Baddow in Essex, and late of St. John's College in Oxford. 4to. Pr. 1s. 6d. Buckland.*

This poet bewails the loss of his wife, like old Orpheus. But we do not suppose that rivers will stop their courses to hear the melody of his lays: that indeed seems to be interrupted by excess of grief. For instance:

‘ But ah! where’er my Cath’rine’s name I view,
 Lovely, dear name—ah me! my sobs anew

&c.’ Again:

‘ Ah me! hard fate! my joys, relentless, fly,
 And each new day assumes a darker dye.’

These lines resemble the following lamentation of Colinet in the pastorals of Namby Pamby:

‘ Ah me the while! ah me the luckless day!
 Ah luckless lad! the rather might I say!’

Thus our author, like that exquisite bard, unites tenderness of sentiment with simplicity of diction.

36. *A Poem to the Memory of the celebrated Mrs. Cibber. 4to. Pr. 6d. Doddsley.*

In this poem, the versification is easy, natural, and harmonious; the encomium bestowed on Mrs. Cibber, elegant and just. The tragic muse, in the representation of the poet, weeps over the grave, and laments the loss of this distinguished actress.
 ‘ Who,’ says Melpomene,

‘ Who

‘ Who can like her the haughty Pyrrhus bend ?
 Or in the wife of faithless Jaffier melt ?
 Such filial softness to Cordelia lend ?
 Or shew the struggles wretched Constance felt ?
 How shall the false Calista weep her fate ?
 Or poor deceiv’d Monimia now complain ?
 Who, Isabella, can thy woes relate ?
 Or paint the tortures of Alicia’s brain ?’

37. *Pynsent, a Poem.* 4to. Pr. 1s. 6d. Williams.

A flimsy compliment to Mr. Pitt on his receiving the Pynsent estate. The two concluding lines will furnish our reader with an idea of the author’s poetical talents :

‘ Doubt hangs not on the choice ; beyond compare
 He sees one man, and makes that one his heir.’

38. *Political Epistles on various Subjects of the present Times.* 4to. Pr. 1s. Nicoll.

We paid our compliments to this author in our last Review *. We are confirmed by the publication before us in the judgment we then pronounced as to the gentleman’s abilities. Neither his poetical or political talents qualify him to support the importance he assumes.

39. *Eliza : or, The History of Miss Granville.* By the Author of *Indiana Danby.* 2 Vols. 12mo. Pr. 5s. Noble.

This is a fresh attempt at epistolary novel-writing, executed with very indifferent success. The chief merit it can claim are the letters supposed to pass between Miss Granville, the heroine of the fable, and her friends, whilst the former was in a state of easy, undesigning coquetry, and her heart exulting, but not affected with the addresses paid her by the men. Her guardian was one Sir John Stratton, who is married to a worthy lady, a woman of quality. He is drawn by our heroine as a man of sense, and agreeable both in person and manners. He falls in love with her, attempts to debauch her, is disappointed, she leaves his house, and he degenerates into a being some degrees worse than a dæmon. The relation of his conduct to compass his ends is so infernal, that it surpasses all credibility, and therefore conveys with it neither instruction nor amusement. The little god is revenged upon her indifference, by making her in love with a lord Essex, who is equally enamoured with her. The reader cannot doubt that a duel ensues between him and Sir

* See p. 75.

John; and our author, not contented with running him thro' the body, murders his wife likewise; so that both of them are buried in one grave, and leave our amorous pair masters of the field. A story of one Mrs. Mandeville is introduced, which is not quite so moral as that of our heroine; and, upon the whole, her history is rather a despicable than a pleasing performance.

40. *The Amours of Lais: or, The Misfortunes of Love.* 12mo.
Pr. 3s. Folingsby.

This is one of the most extraordinary performances we ever remember to have seen. It contains the adventures of the famous Corinthian courtesan, wrote in a stile and manner which might do honour to her memory, but replete with absurd adventures. It would be doing injustice to the author not to acknowledge, that he appears to be well acquainted with the human heart, and has with great address reconciled in his narrative the virtues of a woman to the profession of a courtesan. He ought, however, to have preserved a little more regard for what the painters call the *il costume*.

41. *Memoirs of Mr. Wallcott, a Gentleman of Yorkshire, and his Family. A Narrative founded on real Facts.* 2 Vols. 12mo.
Pr. 5s. Jones.

Of all the wretched productions under which the press has groaned for the destruction of precious time, this is one of the most stupid. It is destitute of plot, sentiment, and character; and the reader may judge of the author's invention, from his setting out with the stale story of a wife's cuckolding herself, by supplying the place of her maid in her husband's arms.

42. *The Morality of the East; extracted from the Koran of Mohammed. Digested under alphabetical Heads. With an Introduction, and occasional Remarks.* 8vo. Pr. 2s. sewed. Nicoll.

We have long since had, in English, an epitome of the *Morals of Confucius*; we have now an abstract of the morals of Mohammed, taken from Sale's translation of the Koran, and disposed under general heads, in alphabetical order. The compiler has prefixed a sensible introduction, containing an account of that Arabian impostor, extracted from Mosheim's Ecclesiastical History; and has added some occasional remarks. This compilation may be esteemed a curiosity by those who have not had either opportunity or inclination to revise that heap of jargon with which these moral precepts are connected. It may be of service likewise to prevent undistinguishing invectives against the author and his followers, which are not only inconsistent with

with the genius of the Christian religion, but are generally founded in ignorance and prepossession. In other respects these publications can be of little use. We have no occasion to send into China or Arabia for a system of morals: in the gospel we have one which is infinitely superior to every other, and, like the Julian star,

— — — *micat inter omnes,*

— — — *velut inter ignes*

luna minores.

43. *Public Prayer. A Treatise in two Parts. 12mo. Pr. 1s. 6d.*
Buckland.

This treatise is written by different hands. The author of the first part endeavours to prove, that free prayer is more useful and expedient than forms. The author of the second points out some irregularities which he has observed in dissenting congregations, and proposes several excellent rules for the improvement of their public worship.

They discuss the subject with candour and moderation, and write like men of sense. But after all, when they contend for *freedom* in prayer, they seem to be disputing for a shadow. For a person who prays in the *Meeting* (if a hearer can be said to pray) is as much directed and restrained by the words of the minister, as a person in the *Church* by the words of the Common Prayer.

44. *Sermons on several Occasions, preached in Westminster-Abbey, and St. Margaret's, Westminster. By Pierſon Lloyd, M. A. Second Maſter of Westminster-School. 8vo. Pr. 5s. Tonſon.*

This volume contains sixteen plain, practical sermons, on the following subjects, viz.

1. To rejoice in the Lord, a perpetual duty.
 2. The Scripture doctrine of temptation.
 3. The right government of our thoughts.
 4. Christian courage.
 5. Every man's life a mixture of prosperity and adversity, and the wisdom of God in so ordering it.
 6. Of God's omnipresence.
 7. Against an intemperate curiosity of prying into the secrets of God, with a particular application of the doctrine to some of the chief articles of the Christian faith.
 8. Private calamities not to be interpreted into divine judgments.
 9. The deceitfulness of sin.
 10. The duty and advantage of setting our affections on things above.
 11. The folly of all human confidence, and the wisdom of putting our trust in God.
 12. The nature of a truly religious fear.
 13. On the Sabbath.
 14. The proper use of Scripture example.
 15. The obligations which the Christian religion
- lays

lays upon all its professors to become eminently good. 16. On envy.

Our readers may form a judgment of the stile in which these discourses are written, and the author's way of thinking, in some particular points, by the following short quotations :

' Did the Scriptures contain in them nothing but what is plain and obvious to all capacities alike, where would then be the variety which now so admirably adapts them to each capacity in particular ? There would then be *milk* indeed *for the weak*, but where would there be *meat for the strong* ? What then would there be, either to employ our reason, or to exercise our faith ? So that, if there are those, who are hardy enough to object against the Scriptures, because there are some things in them obscure, with much more colour might they object against them, were there nothing so.

' As to the sublime doctrines of Christianity, the Trinity, and Incarnation ; that these three distinct persons should subsist in the same divine nature, and the divinity and humanity be united in one person : as to these things being so, revelation is plain ; and their truth therefore not to be questioned : but how they should be so, is a point of no concern to us to know, as tending neither to make us at all more virtuous here, or happy hereafter.'

45. *Letters religious and moral ; designed particularly for the Entertainment of young Persons.* By Daniel Turner. 8vo. Pr. 2s. Johnson.

These may be stiled *moral* and *religious*, but can hardly be called *entertaining* letters : for though they are written in a clear and expressive stile, they seem to want that variety, ease, and gaiety, and above all that novelty, which is necessary to render them agreeable to young readers.

46. *A short Essay on Man's Original State, and Fall in the First Adam ; and of his Recovery by Jesus Christ, the Second Adam. With some Observations on the Gospel-Call : as also some Reflections on the Christian Life.* 8vo. Pr. 1s. Keith.

This is one of those insignificant compositions which a man may read without receiving either pleasure or instruction.

47. *The whole Duty of Youth, with respect to their Religious Conduct in Life. Adapted to the Capacities of the Youth of both Sexes. By a Divine of the Church of England.* 12mo. 1s. 6d. Law.

This performance contains a system of religious and moral instruction, delivered in a plain, familiar stile, by question and answer ;

answer ; and is extremely well calculated for young readers whose understandings are not improved by a liberal education.

48. *The Harmony of the Evangelists : or, The Four Gospels connected into one regular historical Series.* By William Greenwood, D.D. 12mo. Pr. 2s. 6d. Rivington.

This author has chiefly followed Dr. Macknight in the arrangement of his materials. In some places he has altered the common translation, and subjoined explanatory notes. In short, he has furnished the public with a useful Harmony of the Gospels at a small expence.

49. *A Man of Abilities for the Earl of B—e : or, Scotch Politics defeated in America. Accompanied with several interesting Anecdotes, and a Hint of the late intended ministerial Change.* 8vo. Pr. 1s. Williams.

Tho' this is one of the most daring attacks from the press that we have seen upon a most noble family ; yet we hope it will not be prosecuted into that importance which it never can acquire from the author's style and manner. The anecdotes mentioned in the title-page consist of hackneyed stories concerning a noble lord, while he was in I——d, and of his behaviour at the battle of M——n. The author is equally severe upon the noble lord's father, lately deceased, a nobleman of unimpeached honour and character. The like hackneyed abuse is thrown out against three late secretaries of state, and other respectable characters. Upon the whole, this *Man of Abilities* is a very despicable silly fellow.

50. *A short and friendly Caution to the Good People of England.* 8vo. Pr. 6d. Wilkie.

This apostolical author addresses the good people of England in St. Paul's words, *Silver and gold I have none, but such as I have I will give unto you.* ' I will (continues he) at least offer to you that which will be productive of gold and silver, nay more, of contentment, which does but seldom attend on riches.' This wholesome advice consists in Sempronian declamations against German connections and their authors, and against the Americans for opposing the stamp-act. ' Let American insolence (says the author in his closing sentence) and riot be abhorred, and discountenanced by our example ; and justice will be done.'

THE CRITICAL REVIEW.

For the Month of *March*, 1766.

ARTICLE I.

The History of Vandalia. Containing the ancient and present State of the Country of Mecklenburg; its Revolutions under the Vandals, the Venedi, and the Saxons; with the Succession and memorable Actions of its Sovereigns. By Thomas Nugent, LL. D. Vol. I. Pr. 1l. 1s. Nourse.

THAT the actions of a people's ancestors may be transmitted without the use of letters, is evident from the histories of the Celtes, the Peruvians, and the Mexicans. The human genius is fruitful in expedients, and the two American nations we have mentioned probably outdid both the Egyptians and the Chinese in invention, and in all the arts of speaking to the eyes. The northern nations account for their high antiquities in a very rational manner by means of their bards, who preserved the histories of their great men, and repeated them on solemn occasions. Somewhat of the marvellous, it is true, might mingle with their poetical effusions; but there is no reason to doubt of their having been faithful to the names of persons and places, to principal events, and to the great lines of history. Those bardships sometimes were hereditary in a family; they were oftener appointed by the king or leader of a country; and their chief recommendation was the strength of their memory and lungs; the former enabling them to retain, and the latter to repeat, the compositions of their predecessors.

It is proper here to observe, that a people might not have the use of letters, and yet have written histories. Every one knows how rare it was to find, before the thirteenth century, an European nobleman who could read or write. Learning was then engrossed by the ecclesiastics, and some of them have given us histories in elegant Latin, witness William of Malmshury and Saxo Grammaticus, who both of them lived in the depth of monkish ignorance. At the time when our pious Saxon kings could do no more than put their mark instead of

their names, their clergy were compiling the Saxon chronicle, one of the most authentic monuments of dark antiquity. Having said thus much in favour of historical records, we must still be of our former opinion (see vol. XIII. p. 313), that a history built upon traditionary and monumental knowledge alone, must be destitute of precision and regularity, and that when these appear, they proceed from the arrangement given by the compiler; so that his judgment stamps them with a greater or less degree of credibility.

Dr. Nugent, the author of the History under our consideration, has had the advantage of compiling his work, not from traditionary tales, to which he is so candid as to give but little credit, but from antient records and authentic monuments, with which he has been abundantly supplied by the Baron de Dewitz, late minister from the dukes of Mecklenburgh: and it is doing the author no more than justice to acknowledge, that he has been very fair, judicious, and full, in the use he has made of the vast variety of materials that lay before him. In the beginning of the first book, which treats of the Vandals, he frankly acknowledges, that all we know of those antient people, is to be found in the annals of their enemies. Our author thinks that they were a tribe of the Suevi in Germany; that they inhabited the southern coast of the Baltick, and possessed the whole country between the Elbe and the Vistula. We have the following curious account of the government of the Vandals from our author.

‘ The form of government of the antient Germans, and consequently of the Vandals, is difficult to ascertain. The Roman historians however inform us, that all the barbarous nations had their kings. But whoever will consider the strong attachment the Germans had to liberty, will be inclined to think that they lived under a mixed government, partly democratical and partly aristocratical.

‘ The Germans were certainly a free people, and had no slaves or vassals, but those who were taken in war, or lost their freedom by gaming, to which they were excessively addicted; these, however, were soon after capable of being called lassen, or freedmen. If any dispute arose in families, it was submitted to the decision of the eldest or the most respectable of the tribe, who, on account of his age or seniority, was called Grau; from whence, by corruption, came the name of Graaf or Count. The office of a judge was held in such esteem among them, as to be generally conferred on persons of the highest rank. In foreign war they chose a leader from amongst their own body, one most esteemed for his courage and bravery: him they called a Heerzog or Hertzog, i. e. a leader of an army. But these held

held their posts no longer than the disputes or wars continued, and during that time they were called the Vorsten or Fursten, that is, Princes. The sons and posterity of these princes were distinguished by the name of Edelinger or Edle, that is, Nobles. If the father and son had been often invested with these dignities, they imagined that the grand-children and great-grand-children would not degenerate from their ancestors; and accordingly they elected them to the supreme command. This gave occasion to the preference or pre-eminence of families; and the posterity of Counts and Dukes (or Grafen and Hertzog) called Edelinges, were possessed of more consideration and esteem than the common Freylinger or Freemen. From such consideration or authority it came to pass, that in the choosing of their princes they did not easily depart from that particular family, who thereby acquired a kind of right (*jus quæsitum*) to the inheritance or succession of a post or office. This gradually gave rise to an aristocracy, as scarce any were elected to the supreme command but the son of a Graaf or Hertzog. These were possessed of very great power, since every body was obliged to submit to their decisions, unless they happened to be manifestly contrary to justice, or to the public welfare. Still the people retained a considerable share of power or authority; and of this there are said to be remarkable instances; particularly of Hertzogs put to death by the armies for their bad administration. If the people whom the duke led out to war were very numerous, or one person had the command over several tribes or clans, the commander then had the title of King, especially after the Christian æra; or was stiled such by the enemy, particularly by the Romans. But he did not enjoy that title or power longer than the war continued. Hence we are apt to believe that the kings of the Vandals can be considered no otherwise in the beginning than as the chosen heads of the nation, whose right or authority originally was no greater than that of the rest of their countrymen; though by the choice of the people they became Graafs in time of peace, and in the field Hertzogs or Koningen. And it is not at all unlikely that the first (Furst) Prince had deserved so well of the people, that in the subsequent elections they gave a preference to his family.

‘It is therefore most probable that the government which at first obtained among the several tribes of the Germans was a democracy. So long as they were not confined in their own country, but had sufficient space for hunting and grazing, they had no desire or ambition to invade their neighbours, or to go in search of other lands or habitations. In the beginning every pagus (*gau*) or village was a separate tribe, quite independent

of the rest; though, in regard to foreign powers or states, they seem to have formed one joint body, for their mutual defence. It may be presumed that from the first pagus of the Heruli arose more colonies than from any other, since they are said to have spread from Werle, not far from Gustrow, southward as far as Brandenburg. Their disputes with one another during this period were referred, as we have already observed, to the determination of one of their graafs or elders; and in their wars which were only between tribe and tribe, village and village, they chose sometimes one and sometimes another Hertzog or general, who perhaps had no incentive of ambition to desire a long or frequent exercise of power; but as soon as he had avenged the injury, returned again to his flock and herds, or to his favourite chace. Hence it is that in those times we meet with few accounts of any German princes, and none of the Vandals, except those of dubious authority, mentioned by modern writers. For the Germans acknowledge they have long since forgot the songs of their antient bards; and it is great pity that the old collection of those ballads, made by order of Charles the Great, has been lost by the injury of time.

‘ But when the sons of the Graafs and Hertzogs began to partake of the authority and reputation of their parents, and those offices, by long continuance, were increased in duration and advantages; by degrees a kind of aristocracy began to be mixed with the democracy. This administration prevailed a little before and after the birth of Christ, and comprehended a space of about 600 or 800 years. For it may reasonably be conjectured, that when those people began to multiply and extend their frontiers, they had more domestic quarrels, and were more frequently involved in war with their neighbours; so that, as their numbers increased, they had often occasion to chuse their Graafs and Hertzogs: but this frequent election being productive of some confusion, these offices began to be conferred on them for a certain time, if not for life. The latter appears to be more consistent with the sincerity of the Germans, who were not so jealous of their fursten or rulers, and indeed had no such reason to mistrust them as the Greeks and Romans. It may be presumed that about this time the united tribes of the Vandals, when they had any wars or quarrels with potent nations, as with the Cimbri and Saxons, conferred the name of King upon their chief or Hertzog: and since the Hertzogs were chosen from among the Graafs, it may be supposed that both these dignities were invested in the same person; so that he who commanded the armies against a foreign enemy, had likewise the decision of domestic disputes or causes. Thus in the same office or dignity the son succeeded the father, or even brothers

brothers or cousins succeeded each other, not by hereditary right, but by the free choice of the people; to obtain which they endeavoured to distinguish themselves by signal exploits. Hence it is that in this period we hear of several men of renown, both in the civil and military administrations. And these are the princes and kings mentioned in the first genealogical table, of whom we intend to give some account in this history.'

Dr. Nugent then treats of the kings of the Vandals, from Anthyrius I. in the year 323 before Christ, to the division of that kingdom under Corfico and Godegefilus, in the year of Christ 407. Anthyrius is supposed to be cotemporary with Alexander the Great, and to have founded the cities of Mecklenburg, Butzow, Werle, Rhène, Kissin, (now Rostock) and Stargard; and our author thinks, that it is therefore most probable that this prince endeavoured to signalize his name by the arts of peace. He has also embellished the history of this Anthyrius from the marvellous accounts of the country, with a noble exploit he performed in Alexander the Great's service, in rescuing his favourite horse Bucephalus out of the hands of the barbarians. We shall only observe by the bye, that the doctor lays no great stress on any other accounts of the Vandalic princes, than such as are supported by the authority of Greek or Roman historians. He very justly rejects the early subjection of the Vandals to the Danes, a story taken from Saxo Grammaticus, whose history, says he, at least the earliest part of it, is compiled from old songs and fabulous legends. His remarks upon the story of Anthyrius and his wife Symbulla, who was afterwards deified under the name of the goddess Siva, are extremely candid; and he agrees with Mr. Beehr, that such a family as that of Mecklenburg, instead of having any need to embellish their original by a fabulous descent from a subordinate commander in Alexander's army, would reflect a lustre on the great Macedonian himself, were he to be ranked among their progenitors. The doctor then presents us with some very judicious etymologies and conjectures upon the antiquities, family, and arms of Mecklenburg; but for particulars we must refer our readers to the work itself.

The doctor proceeds in a regular detail of the kings of the Vandals from father to son, but keeps as clear of the marvellous, or improbable, as the nature of his undertaking would admit of, and omits no opportunity of fortifying his narrative from medallic history, or Greek or Roman authors. We cannot help observing, that when traditionary knowledge is enlightened by a ray of classical authority, a measure of credibility arises to it even in the facts, where such authorities are silent. The account of the antient Vandals, from the time of the emperors Marcus Aurelius and Lucius Verus, is firm, well con-

needed, and instructive to all lovers of history; and the reader perhaps will be amazed at the many undoubted medallic and inscriptive monuments which the doctor has been able to collect, as the evidences for his work. The race of the Vandals was not confined to one country: they extended their sovereignty to Gaul, Spain, and Burgundy.—The fourth chapter treats of the kings of the Vandals in Africa, where their power arose to so amazing a height as to rival that of Carthage and Rome. The founder of this state was Genseric, who lived about the year 428. This prince was invited to Africa by Boniface, the Roman proconsul there, who had made Valentinian the Third's famous general *Ætius* his enemy; but the innocence of Boniface being proved at the imperial court, and himself taken into favour, he would gladly have persuaded Genseric, when it was too late, to evacuate Africa, of which he had then conquered the greatest part. Boniface endeavoured to drive him out; but was himself defeated and shut up in Hippo, about three months before the death of the famous St. Austin, bishop of that city. The besiegers at first were unsuccessful, but they afterwards took and burnt down that city. Genseric, after this, made peace with the Romans. 'Genseric, says our author, four years after, that is, in 439, seeing the Romans engaged in a war with the Goths, embraced this opportunity to surprize the city of Carthage on the 23d of October; by the taking of which place the Vandals remained masters of the Proconsularis, Byzacene, Getulia, and part of Numidia. Thus that famous city was subdued by the Vandals, after it had been under the dominion of the Romans (with whom it had once contended for empire) 585 years. The reduction of Carthage occasioned a great alarm in Italy, and the governor of Rome was ordered to put that capital in a posture of defence. At the same time the Vandals extended themselves, almost without resistance, throughout Africa. In the month of June, Genseric, desirous of accustoming his subjects to naval expeditions, invaded Sicily, and meeting with little or no opposition, after ravaging the open country, laid siege to Palermo; but not being able to reduce that city, he returned to Africa with an immense booty, and a prodigious number of captives. The Vandals being now become formidable to both empires, Theodosius resolved to succour Valentinian against so powerful an enemy. With this view he equipped a fleet, which served for no other purpose than to create an immense expence; for Genseric pretending to be desirous of an accommodation, the Roman generals waited, during the negociation, on the coast of Sicily, till the season for acting was elapsed. In the mean time the Vandals not only subdued a part of the island of Sicily, but likewise made them-

themselves masters of Sardinia and Corsica, and obtained as great a sway as the antient Carthaginians over all the Mediterranean.

But the Huns having now broke into Thrace and Illyricum, Theodosius was obliged to recal his troops, and Valentinian to conclude a peace with Genferic, who obtained a cession of all the provinces he had subdued in Africa. These were, Getulia, with a part of Numidia, and the two provinces Byzacene and Abaritana, which Genferic kept for himself; he also divided two more, viz. Zeugitana and Proconsularis, among his troops. On this occasion he not only seized the rights of sovereignty, with the usual revenue, but also deprived the antient subjects of part of their lands. This manner of treating the conquered provinces was likewise practised by the Goths, and appears to have been agreeable to the constitution of all the northern nations. By this it was settled, that their kings should have one-third of the country; another should be ceded to the soldiery; and the last to the *glebæ adscripti*, or peasants. The above distribution of lands in Africa was known by the name of *Sortes Vandalicæ*. The part belonging to the king was called his patrimony or domain; that which fell to the soldiery was exempt from taxes, being assigned in payment of military services; and the last, which remained in the hands of the conquered, was loaded with heavy impositions. The genius of the Vandal nation shewed itself also in the dismantling of the African towns, as they chose rather to trust to their own valour for the defence of the country, than to the cowardly resource of walls and fortifications. Another view they might have, was, that the inhabitants well affected to the Romans should have no strong hold to depend upon; nor the imperial troops, if ever they attempted to recover the lost provinces, should have any hopes of seizing a fortress, and maintaining their ground by the aid of retrenchments. This was then reckoned a very wise step; but it afterwards met with a general disapprobation, when Belisarius landed in Africa, and seized all the towns of that defenceless province. And thus it is that the vulgar are apt to judge of measures; changing their opinion of them according to the different success with which they are attended.'

The reader, in the above description, may easily trace the origin of the feudal constitutions in France and England, and indeed all over Europe. However the northern nations might have been distinguished or subdivided into tribes, yet nothing seems more certain than that all of them agreed as to one mode of partition of conquered territory; and that which is here described differs very little, or nothing, from the arrangements of the Anglo-Saxons on the like occasions.

The second book of this history treats of the kingdom of the Venedi, who took possession of the territories abandoned by the Vandals along the Baltic and the Obotrites; which migration of the Venedi, according to our author, constitutes a memorable era in the history of the northern nations. The Venedi were, it seems, the antient Slavi, a nation of Sarmatia Europæa, which comprehended all the countries from the Tanais to the Vistula; and the expedition of the Anglo-Saxons into Britain, in 449, contributed greatly to their settlement in their new habitations. The doctor gives us a curious account of their different tribes; and we learn that the Obotrites who inhabited the country about Mecklenburg and Schwerin, was the principal tribe of all, and that many of their princes were distinguished by the appellation of the Kings of the Obotrites. As to their customs and manners, they differed little from those of the Vandals. The author has embellished his work by the figures of the antient Venedic deities, particularly that of Prowe, taken from an old Saxon chronicle; and he observes, that there was a temple and statue of the Deity, known by the name of Rhadegast, in the towns of Mecklenburg and Gadebusch; and particularly, that in the latter was Rhadegast's wood or grove, from whence that place took its name, which signifies *lucus Dei*. After a dissertation upon the religion and government of the Venedi, we have the reigns of their kings, and those of the Obotrites, from the year 700 to 865.

Dr. Nugent ingenuously confesses, that the early part of the history of the Venedi partakes of the obscurity in which the original of most nations is involved; and he adopts a tradition of the serene family of Mecklenburg, which derives the kings of the Venedi and the Obotrites from the royal line of the Vandals. About the year 747, Witzan, their fourth king, was contemporary with Charlemagne, and during this period their history acquires some degree of consistency, by its connection with those of other nations who had the use of letters, especially the Saxons (of whom we find here a particular account, and of their wars with Charles the Great) whose auxiliaries the Obotrites were. Every one knows the dragooning spirit of Charles, when he wanted to make converts to Christianity; and the Venedi, at the death of Charlemagne, found themselves under a kind of vassalage to his successors. We must observe, however, that this vassalage was not of the feudal but of the fœderal kind, as the Obotrites lived under the protection of, rather than in subjection to, the Carlovingian princes. The author has constantly preserved the chronology of his history with the names of those emperors of the West, and kings of England, who were contemporary with his Venedic and Obotritian monarchs.

The

The invasion of France by the Normans is necessarily introduced in this work; and we find the Venedi, or the Obotrites, making a very considerable figure upon the continent of Europe about the year 955, when they received an overthrow from the emperor Otho the Great, and were obliged to return to their subjection under the German emperors. It appears, that though the Venedi had been beaten into Christianity by the German emperors, yet they took every opportunity of renouncing it, till they were conquered again. This is far from being to the discredit of the Venedi and the Obotrites; for it was no more than shewing their abhorrence to the bloody priesthood, and the inhuman tyranny of the Saxons. About the year 1012, Mistevoy, a Venedic king, having been grossly provoked by the Saxons, not only renounced Christianity, but carried on a severe persecution against all its professors, and laid the cities of Hamburgh, Brandenburgh, and Havelberg, in ashes. After he had fully satisfied his revenge, he resolved to reconcile himself to Christianity, upon which his subjects expelled him; so that (says our author) the conversion of the Venedi to Christianity had been rather a political than a religious measure. Several princes, however, were sincerely disposed in favour of Christianity, particularly Godeschalcus.

In the year 1226 died Henry the First, king of the Venedi and Obotrites, one of their greatest and most accomplished princes, and, towards his latter end, a friend to Christianity. In his time lived Wicelinus, who is called the Apostle of the Venedi, and our author gives us an abridgment of the history of this missionary's life. In the course of the work, we find a very curious account of the rise of the hans towns; and the eleventh chapter contains the detail of an inhuman crusade, which was preached up against the poor Venedi on account of their religion, in which one of the enthusiastic Christian princes, duke Henry of Saxony, caused the brother of the Venedic king to be hanged upon a common gibbet, together with two of his nobility. At last, at the battle of Demmin, Pribislaus, the unfortunate king of the Venedi, was defeated, and a final extinction of their antient monarchy followed. Dr. Nugent's reflections upon the fate of this battle are extremely just and pertinent, and the following quotation must be extremely agreeable to an inquisitive reader:

‘ The detail of the present battle, as it may afford some instruction to those, whose views in perusing the works of historians are not confined to mere amusement, gives us likewise an opportunity of satisfying the curious with regard to the different ranks of soldiers at that period of time, which will contribute to elucidate some passages in the foregoing narration,

that perhaps would otherwise appear intricate to many of our readers. We have taken notice that some of the light forces, called *Pueri* or Boys, had been sent by count Adolphus to acquaint duke Henry with his present distress; and it has been also mentioned, that the *armigeri*, or esquires, called out for assistance to the *milites*, or men at arms. Here we find three different degrees or ranks of soldiers, distinguished by the appellations of *milites*, *armigeri*, and *pueri*. The *milites* were properly the same as the equites, or knights; they were obliged to be of gentlemens' families, and to be possessed of some fortune; they were clad in armour, usually wearing a brigantine or coat of mail, whence we have stiled them men at arms, and they were frequently called *loricati*, which signifies the same persons as the *milites*. The next in order were the *armigeri*, that is, the esquires or armour-bearers, who are also called *servi*, satellites, and tyrones, by different authors; these appellations they received from their duty of waiting upon the knights during their apprenticeship in chivalry, till they received the *cingulum militare*. The third rank was that of the *pueri*, or boys, who were young soldiers, as their name implies, something like the *velites* of the Romans, who were chosen upon occasion to skirmish, before the main body of the army; except that they were not of mean condition like the *velites*, but of gentlemens' families as well as the *armigeri*, and both were capable of being raised to the dignity of knighthood. This order of soldiers were chiefly used for their swiftness and expedition, in foraging parties, and in carrying messages for the general. They were trained up in camps from the age of five, were inured to all hardships, waited upon the knights, and made part of their families; neither did they reckon this a disgrace, but it was considered as a consequence of their apprenticeship. When they arrived at a proper age, they were created *armigeri*; but before they could be admitted as knights, they were obliged to prove that they had been seven years in the army, or at least that they had been armour-bearers or esquires for that time to some knight, and attended him in all his expeditions, battles, and tournaments. The *pueri* wore their masters livery, and were emancipated by a box on the ear. The *armigeri* or esquires were dressed in a white garment, and maintained at the expence of their master. This was called being *ad panem & vinum*, and reckoned no way dishonourable; and the emancipation from this service was stiled by the French *mise hors de pain*.

The Saxon duke at last conquered all Vandalia, but Pribislaus, the king of the Venedi, still survived. The inhumanities which the Saxons exercised in exterminating the Venedi,
 shock

shock our author in relating them; but at last their cruel purpose was completed, and the doctor gives us some very pertinent reflections on the right of conquest. According to the work before us, the beauty of the Vandalian territories was one of the main sources of the Saxons enmity towards the Venedi; the difference of manners and language was the second source; the inflexible spirit of the Venedi in maintaining their rights and privileges against Saxon usurpation, was the third; and the difference in religion was the fourth and last, and perhaps the strongest; 'but (concludes our author) although the kingdom of the Venedi was destroyed, their prince was saved, and, in spite of adverse fate, his illustrious line still happily reigns over the country once inhabited by that antient nation. Pribislaus having survived the subversion of his throne and the extermination of his people, was reserved by Providence for a restoration more amazing than the very revolution by which he had been stripped of his dominions. The condition of this prince appeared at that time quite desperate: all hopes of a recovery of his antient inheritance were entirely at an end; his subjects were either killed, banished, or made slaves; his country possessed by foreign adventurers; and he himself an exile, destitute of friends or allies capable of supporting his just pretensions. Yet in this forlorn state was Pribislaus raised from the dust, and by a most extraordinary turn of fortune, the conqueror himself, who had reduced him to that distress, stretched out his arm to his relief, and restored him to his dominions. To cancel the memory of past grievances, he endeavoured, by a profusion of kind actions, to repair the injuries he had committed, and studied to make that prince his friend, whom he was afraid of having injured beyond all hopes of forgiveness. But Pribislaus displayed his magnanimity by the sincerity of his reconciliation; and in consequence of so happy an event, the country of Vandalia rose more beautiful than ever out of its ashes. A marriage soon after ensued between his son and Henry's daughter: this was the commencement of that alliance and friendship which has since subsisted between the two families; and has lately been more firmly cemented by the auspicious nuptials of their present majesties of Great Britain. But from what cause this surprizing reconciliation between two such inveterate enemies took its rise, by what means the restoration of that exiled prince was effected, and what changes ensued in the manners, customs, religion, and government of the country, will be related at large in the sequel of this history.'

Thus this volume concludes, which we must, upon the whole, pronounce to be a very judicious, excellent, and well supported

ported work ; the style is nervous and clear, suitable to the dignity of history ; the transitions are easy and natural, the reflections just, and the characters well drawn ; but what adds greatly to the value of this performance, is, that it gives a connected history of many powerful nations, with whom even men of learning in the southern and western parts of Europe (Great Britain particularly) are almost unacquainted.

H. *An Essay on the History of Hamburg, from the Foundation of that City to the Convention between the Senate and Burghers, in the Year One Thousand Seven Hundred and Twelve. Translated from the French of M. A. Dathe. 8vo. Pr. 5s. Osborne.*

WE do not see with what propriety this work is called an Essay ; for it is, in fact, an abridgment of the history of Hamburg. We find nothing reprehensible either as to the facts delivered by the author (many of them being found at large in Dr. Nugent's History of Vandalia) nor in his method of treating them. The whole affords the prospect of a community maintaining itself, and asserting its independency, by the dint of honest industry, against oppressive neighbours and powerful rivals. We have here a view of the original of the famous Hanseatic league, to which European commerce is so greatly indebted. It took its rise from an alliance between Lubec and Hamburg, and it was acceded to by the towns of Luneburgh, Rostoc, Wismar, and Stralsund, and afterwards by the trading cities of Saxony, Westphalia, Holland, Friezland, Prussia, and Livonia ; and then it changed its name from the Vandal Confederacy to the Hanseatic League. We cannot help thinking the author has not been sufficiently diffuse upon the principles which gave strength and vigour to this alliance, and which had their rise in the oppressions of the German princes, who extended their feudal rights to commerce itself in the same manner as to territorial possessions. Such a discussion would be curious, by shewing the immense difference between commercial and agricultural acquisitions. The emperor Charles IV. the son of that king of Bohemia who was killed at the battle of Cressy, was master of so little money, that after he was elected emperor, he was arrested at Worms for a bill he owed to a butcher. In fact, all the money of Germany, about the time when the Golden Bull passed, centered in the Hanseatic cities ; and that bull, in some measure, abridged those towns of their privileges, particularly that of giving the freedom of their cities to aliens. Charles, who was a prince equally powerful and politic, found out the secret of selling his favours to the hanse-towns, and thereby raised vast sums.

About

About the year 1369, we find those merchants expelling from his dominions Waldemar king of Denmark, and making themselves masters of Copenhagen, Nicoping, and all the strong places in Scania. In short, at this time they were the dictators of the North, and protected by the emperor, who would suffer none but himself to fleece them. It is surprizing with how much zeal and honour those confederate towns supported each other against the Northern powers, who were perpetually endeavouring to enslave them. Their confederacy was so justly tempered, that it had even the virtue to restrain injustice and enormities in the particular states and cities of which it was composed, without infringing their peculiar constitutions. Their expeditions against the pirates were finished about the year 1497, and it was owing to their entering into the war for the succession of Sleswic, that that duchy was acquired by the house of Holstein, a descendant of which now sits upon the throne of Denmark. The corn trade was of such importance that it engaged them in a war with the Dutch, who, long before the union of the seven provinces, were a very powerful people under Philip the Good, duke of Burgundy.

This author (Mr. Dathe) treats in different sections of the several branches of trade exercised by the Hamburghers, particularly in England, where their commerce was very lucrative, and where they were protected by Edward IV. and Henry VII. From this general view of their trade, he proceeds to the intestine troubles at Hamburgh in the fourteenth and fifteenth centuries, which were originally occasioned by her working corporations, who, like the plebeians of Rome, chose out of their own body certain trustees, or magistrates, who acted in the nature of tribunes. This produced a confederacy between the senators and the merchants of Hamburgh, who quelled a very dangerous insurrection of the artizans about the year 1497. "Hamburgh, (says our author) though called to the imperial diets since the year 1473, seldom appeared there, and seldomer furnished her contingent to the expeditions resolved upon in these assemblies, shewing, on all occasions, more ambition to pass for a free, than for an imperial city."

In the second part of this work we are presented with a curious account of the manner in which Luther's reformation was received and established at Hamburgh; but it is too long to be inserted here. The revolution which followed in the government is thus described by our author.

'The people having sufficiently experienced their power in reforming the church, immediately proceeded to reform the state. They constituted superintendants to watch the motions of the senate, which in some measure had made itself perpetual;

tual; and chose from an equal number of the four parishes, twelve men advanced in years, to whom they gave the title of *Oberalten*.

‘ But two other councils were established to counterbalance the authority of these tribunes; one consisting of forty-eight, and the other of one hundred and forty-four citizens. The members of the first had leave to sit in the two others, and those of the second made part of the third, as at present. Though the people did not intermeddle in the election of the magistrates or the members of these councils, they reserved to themselves the decision of affairs in the last resort; and enacted, that every estates citizen and every sworn master belonging to the trading corporations, should have a voice in their domestic or general assemblies. They likewise made the law, that the magistrates should give an account of their administration; wrenched from the senate the administration of the public treasure, and put it into the hands of eight citizens, who were to be elected every six years in the general assemblies of the people, and every year give the senate an account of their administration. They promised at the same time, to provide by new taxes, for any extraordinary supplies that might be wanting.

‘ The senate’s power of judging in the last resort, was confirmed to it by Charles V. who declared that no appeal should be allowed but in civil causes, where the principal demand exceeded six hundred golden florins, and was not for debts fully proved, contracts of marriage, the building or rent of houses, or mercantile affairs. The emperor Ferdinand confirmed this charter in 1634, and confined the exception to demands exceeding seven hundred golden florins.

‘ The reformation had no sooner put an end to the ecclesiastical jurisdiction of the clergy, but the senate took possession of it, conniving, however, at the reformed clergy’s meeting without its permission, and deciding, by a plurality of voices, in regard to matters of faith, and the conduct of their members. Thus they left them in possession of the dangerous power of troubling the public tranquility. Accordingly, almost every day gave birth to fresh dissensions among the ministers of the sanctuary. In vain did the senate interpose its authority, by enjoining silence, and sometimes dismissing those that had given offence. The superintendant Epinus, maintaining that the descent of Jesus Christ into hell belonged to his state of humiliation, drove out of the city the ministers of a contrary belief. In our days, he would have found himself at the wrong side. Doctor Van Eitzen, a peaceable divine, tired with these disputes, gave up his employment, and was succeeded by Westphalius, a turbulent man; who with Melanch-

ton and Calvin were endeavouring to reconcile the jarring opinions concerning the sacrament, opposed them by a pamphlet stuffed with invective and abuse. Calvin having answered it in the same stile, all hopes of a mutual toleration disappeared. Twenty *Hamburg* ecclesiastics gave their confession of the impanation, and exhorted the people to stand firm to it. The senate, to preserve peace, turned out the English refugees, and published an edict, forbidding any sectaries to live in the city. If this law has not been for a long time past put in execution, it must be attributed rather to the connivance of the magistrates, than that of the clergy, who never failed to press the execution of the edict, as often as the senate seemed to forget it; and even insisted on the sectaries being forbid to go to *Altena*, to frequent the religious assemblies in that place. The canons, more humane than the parochial clergy, indulged the deceased calvinists with burial in their cathedral; and the senate honoured the funerals with their presence.

‘ The senate suppressed the post of superintendant of the churches, on the death of *Pensthor*; but the clergy, notwithstanding, retained its ascendant over the people. The handicraft trades, those numerous and compact bodies, took care to preserve their monopolies. Several industrious artizans, unable to obtain their freedom among them, settled in the neighbourhood, and contrived to work there on easier terms. This gave rise to a law in the year 1548, forbidding the inhabitants of *Hamburg* to employ them, on pain of pecuniary punishment, and confiscation of the goods made by them, and brought into the city.

‘ Such were the effects of democracy, monopoly in trade, and persecution in religion, both equally prejudicial to a republic founded on commerce.’

Hamburg had a large share in the thirty years war which afflicted the continent of Europe, and began in the year 1616, when this city was regularly fortified, and her inhabitants formed into regiments. She probably would have fallen a sacrifice, as other imperial cities did, to the ambition and bigotry of the house of Austria, had she not been protected by the victorious arms of *Gustavus Adolphus*, and by the differences which arose between the king of Denmark and the emperor, each claiming rights over that city incompatible with those of the other. *Hamburg*, however, must have been attacked by Denmark about the year 1643, had it not been for the Swedes; and the treaty of *Münster* restored it to tranquility. Our author regularly pursues his history down to the year 1715; and, ten years after, the treaty of *Vienna* re-established the *Hanse* merchants in the enjoyment of all the rights, immunities, and emoluments

emoluments they had formerly enjoyed.' The remaining part of this work is employed in the civil contentions within the city of Hamburg, their consequences, and the various methods established to ensure the public tranquility, together with the plan of the present government of that place.

To conclude: this performance may be of use to such of our readers as delight in investigating the various springs of affections and actions by which the best concerted plans of civil government have been defeated. It must be allowed, to the honour of the Hamburgers, that they still retain a large portion of interior independency, notwithstanding the high claims of the Germanic emperors and the Northern powers upon their government and constitution. Whether any particular juncture of affairs have rendered this publication seasonable at present, we do not presume to determine. It is dedicated to his Britannic majesty, whose grandfather and great-grandfather effectually interested themselves in favour of this city, under the most disagreeable circumstances.

III. *State-Worthies: or, the Statesmen and Favourites of England from the Reformation to the Revolution. Their Prudence and Policies, Successes and Miscarriages, Advancements and Falls.* By David Lloyd. To this Edition is added the Characters of the Kings and Queens of England, during the above Period; with a Translation of the Latin Passages, and other Additions. By Charles Whitworth, Esq. In II. Vols. 8vo. Pr. 8s. Robson.

WE have often observed with great pleasure a certain stile peculiar to the antient *alumni* of our English universities, which seems to have ended with our author Mr. Lloyd. Any one who has read Fuller, and Lloyd's other contemporaries and predecessors in academical learning, understand what we mean; but the properties of the stile are not easily described. It often turns, it is true, upon words and puns, and after long beating about barren fields, the author, like a spaniel, makes a full set at his reader's brain, and surprises him by some quaint saying, pun, or conundrum. Yet we often meet with sentences and passages of true wit, solid-learning, and worthy of the most elegant antiquity. If Mr. Lloyd, the author before us, is not the most shining of this class, yet his manner must convey some amusement to his reader, and is attended with no inconsiderable degree of instruction.

With regard to the publication before us, we think it the
most

most motley of any we have seen. Mr. Lloyd is professedly the white-washer of every character and personage that falls under his brush, particularly of the loyalists of Charles the First and Second; but his editor has seamed it with some sable strokes, some drawn from Lord Herbert and some from his own stores, which are supplied from Rapin, and other republican writers of little credit, and less abilities. The true merit of Lloyd is, that, notwithstanding the sameness of most of his characters, he serves them up to his readers so differently dressed, that each seems to be a new dish, and to have a peculiar relish. If there was a chancellor who could throw off his gown in Henry the Eighth's time, to assist the executioner in torturing a poor lady in the Tower, and who could be guilty of the most shocking inhumanities towards the Protestants, Mr. Lloyd immediately makes his apology in a *bon mot*, by telling us, that his lordship used to say, "Force awed, but justice governed the world;" and then he crowns all by telling us, that this chancellor was predecessor to Charles the First's loyal earl of Southampton; but carefully conceals the cruelties that would have disgraced a Spanish inquisitor, or an American Indian. Our reader may take a small specimen of the author's dexterity in anecdotemonging from his observations upon the life of Sir Thomas Bolen, father to Henry the Eighth's second wife. 'Sir Thomas would have married her (meaning Anne Bolen) to the Lord Percy, but the king and cardinal forbad it; deterring old Northumberland from it, and he his son. Many love-letters between King Henry and Anne Bolen are sent to Rome: one letter between the cardinal and his confederates is fetched thence by Sir Thomas his dexterity; who advised Sir Francis Bryan, then resident, to get in with the pope's closet-keepers courtesan, and shew her the cardinal's hand, by which she might find out and copy his expresse; as she did to his ruin, and our king's great satisfaction. To which letter is annexed a declaration under his hand, and the Lords Darcy, Mountjoy, Dorset, and Norfolk, of forty-four articles against the great cardinal. His hand being now in, he must *through*: he adviseth the king to consult the universities of *Ch:isendome*: he goeth in person, when made earl of Wiltshire, to the pope, and contrives that a declaration of the whole kingdom in parliament should follow him: which so amused his holiness with our earl's stratagems, that he was asleep as it were until the state of England was quite altered. To this he adds the peace with France, and the interview with King Francis, where his daughter is married privately, and her brother made viscount Rochford. Convening a parliament to his mind at Black-Fryars, and advancing an archbishop to his purpose in Canterbury, he is secure of the

church and of the kingdom; whereof the first hallowed the action, and the second confirmed it. I say nothing of the bird, the egg is bad, and left by the hard-hearted ostridge posterity in the sand: thinking it more ingenuous to confess that the scandal of it is not to be answered, than to bustle and keep a coil, and twist new errors with old, falling to *Scylla* for fear of *Charybdis*, for fear of the absurdities that dropped from that first one as thick as Sampson's enemies heaps upon heaps.'

Speaking of Sir John Cheek, tutor to Edward the Sixth, 'Much, says he, did the kingdome value him, but more the king: for being once desperately sick, the king carefully enquired of him every day; at last his physician told him there was no hope for his life, being given over by him for a dead man: "No, said the king, he will not die at this time; for this morning I begged his life from God in my prayers, and obtained it." Which accordingly came to pass; and he soon after, against all expectation, wonderfully recovered. This, saith Dr. Fuller, was attested by the old earl of Huntington (bred up in his childhood with King Edward) to Sir Thomas Cheeke, who anno 1654 was alive, and 80 years of age.' This anecdote of his majesty (which seems to be pretty circumstantially attested), if true, does no great honour to those who had the superintendency of his education.

We scarcely know a person of any rank in the English history, from Henry the Eighth's time to the restoration of Charles the Second, who is not celebrated by the industrious Mr. Lloyd; and the good-natured lovers of anecdotes, on perusing this work, will own themselves highly indebted to the public-spirited editor. We here even read the character of Dudley duke of Northumberland without detestation. Among other great men, he celebrates Sir Philip Sidney, who, he says, condemned his *Arcadia*, in his more retired judgment, to the fire. He speaks of Languet as being the partner of his studies, and his three years companion. We hope to be pardoned, if we in our turn give an anecdote of the illustrious Sidney, which we never have seen mentioned by any writer of his life, though much to his honour. When he was abroad, he had doubts as to the proper pronounciation of the Latin language, and consulted the famous Justus Lipsius on that head. Lipsius soon after wrote his Dialogue upon the right Pronounciation of the Latin Tongue¹, which he dedicated in a most elegant epistle to Sir Philip, where, in allusion to the compliment paid by Laberius to Cæsar, he tells him, "It would be hard, nay impious, for him to

¹ Ex officina Plantiniana apud Franciscum Raphelengium, M.D.LXXXVI.

deny aught to a man to whom the gods have denied nothing." This treatise of Lipsius, which we have mentioned, is one of the best he ever composed. Among the other remarkable men, we cannot help recommending to our reader Mr. Lloyd's observations on Sir John Perrot. Sir John, it seems, resembled Henry the Eighth so much, his father having married one of that monarch's mistresses, that he always called Queen Elizabeth his sister; ' But, says our author, Hatton's fly smoothness undermined his open roughness; the one *dancing* at court with more success than the other *fought* in Ireland. He was born to enjoy, rather than to make a fortune; and to command, rather than stoop for respect. Boldness indeed is as necessary for a souldier, as the action for an orator; and is a prevailing quality over weak men at all times, and wise men at their weak times: yet it begins well, but continueth not; closing always with the wiser sorts scorns, and vulgars laughter. Sir John Perrot was better at counsel than complement, and better at execution than counsel. None worse to command first on his own head, none better to second, and under the direction of others. He could not advise, because he looked not round on his dangers: he could execute, because he saw them not. His alliance to his sovereign commended him at first to her favour, and gave him up at last to her jealousy: being too near to be modest, and too bold to be trusted: and the more service he performed, he was thereby onely the more dangerous, and withal unhappy; his successes onely puffing up his humor, and his victories ripening his ambition to those fatal sallies against the queen's honour and government, that had cost him his life, had he not saved it with those very rants he lost himself by: for when he had, out of an innocent confidence of his cause, and a haughty conceit of his extraction, exasperated his noble jury to his condemnation, he had no more to say for himself, than, " God's death, will the queen suffer her brother to be offered up as a sacrifice to the envy of my frisking adversaries?" On which words the queen refused to sign the warrant for his execution, though pressed to it from reason and interest, saying, " They were all knaves that condemned him." It's observed of him, that the surplussage of his services in Ireland abated the merit of them; and that it was his oversight to have done too much there. His mortal words were those in the great chamber of Dublin, when the queen sent him some respectful letters after her expostulatory ones, with an intimation of the Spaniard's design: " Lo now, saith he, she is ready to pish herself for fear of the Spaniard; I am again one of her White-boys."

From this passage it appears, that the appellation of White-boys has been an old distinction in Ireland. It is known, that Hatton was a famous dancer, and became thereby a great favourite with the queen; but, concludes our author, 'Sir John Perrot no sooner clashed with Hatton, than he lost the queen; and ever since he reflected on *his* dancing, he lost his *own* footing, and never stood on his legs.' The reader, from this expression, may form some idea of our author's manner; but it would be doing him injustice to conceal his observations on the earl of Essex, queen Elizabeth's favourite, which are drawn up in a masterly stile, and are by far the best that have been published on that subject, whether we regard the truth of history, the observation of human nature, or the merit of the composition.

'He was a master-piece of court and camp; his beauty enamelling his valour, and his valour being a foile to his beauty; both drawing those noble respects of love and honour; both *arwing*, both *endearing*. It was his nobleness that he distrusted none, it was his weakness that he trusted all; whereby he suffered more from those that should have been his friends, than from them who were his enemies. Good man! his ruine was, that he measured other breasts by his own; and that he thought mankind was as innocent as his own person. His merit gained applause, and his parasites swelled it to popularity; and the last enjealousied that majesty which the first had obliged. His youthful and rash sallies abroad, gave too much opportunity to his enemies whispers, and too visible occasions for her majesties suspicion, that he was either weak, and so not to be favoured; or dangerous, and so to be suppressed. Absence makes princes forget those they love, and mistrust those they fear. Exact correspondence is the sinew of private and public friendship. So great a master he thought himself of his sovereign's affection, that he must needs be master of himself, and steal to France without leave, where, said the queen, he might have been knocked on the head as Sidney was. His journey to France was not more rash, than his voyage to Calles was renowned; yet the one gave the envious arguments of his disobedience, and the other of his disloyalty; his enemies suggesting, that in the first he contemned his mistress, and that in the second he had a design upon her.

'His action at Calles was applauded; but his triumphs were too solemn, his panegyricks too high, his train too princely, his honours and knighthoods too cheap, his popularity too much affected, and his ear more open to hear what he *had done*, than what *he was*. If his manhood had been as slow as his youth,

he had been moderate : if his life had answered his education, he had been patient : if his eye had been as open upon his enemies, as his ear to his friends, he had been cautious : if he had been as happy in his constant converse, as he was obliging in his first address, he had been a prince : if he had either a less fortune, or a greater soul ; either less of the dove, or more of the serpent, he had bid fair for a crown ; or at least had saved his head. The people wished him well, but they are inconstant ; the queen loved him, but she is jealous : his followers are numerous, but giddy ; affectionate, but ill advised ; his enemies are few, but watchful on all occasions : for is he pleased ? they swell it to pride and vain imaginations : is he crossed ? they improve it to discontent and sedition. An army must be sent against Tyrone ; he is not willing that any other should lead it, and unwilling to lead it himself ; yet over he goeth fatally : for the service was knotty, and his disposition smooth ; his power was large, but that with as large a minde intangled him : his army was great, but that meeting with a great designe, precipitated him : his title to the crown was defended, but that lost him his head. He had exact advices from friends, especially from Sir Francis Bacon ; and great directions from his prince, but he followed his own : when he should have fought the main body of his enemy, he skirmisheth their forlorns ; when he should have returned with a noble conquest, he stole home after a suspicious treaty : the royal checks that should have instructed, incensed him ; and what was designed a chastisement, he turns to a ruine. Beloved he is of the people, but that aggravateth his rashness ; flattered by courtiers, but that swelleth his humour : followed he is by the discontented of church and state, but that increaseth the jealousy ; ill advised he is by heady Cusse and Meyriche, and that hasteneth his fall : humbled he is by the advancement of his rivals, and that enrageth him : easie and open was his nature ; close, active, and vigilant his enemies.

Valiant he was, but therefore feared ; noble and obliging to all hopeful men, and therefore watched. A great party he had, but they had no head : a minion he was at once to prince and people, but he had no balance. A man of great performances, but no designe : one that had too much religion and fidelity to be a traytor, too good a nature to be safe, too much presumption on affections when absent to be steady. He presumed too much on his own strength, or his friends wisdom, when he came out of Ireland ; he was too much wrought upon by his enemies when he came to London, which had too much to lose to hazard a rebellion ; and went not to Wales, where his father's and his own goodness had engaged 1000 lives and fortunes. In a word, Leicester's reservedness, Bacon's stayedness,

Sir Robert Cecil's humility, Sir Fulke Grevil's modesty, added to his parts and presence, his valour and liberality, his good-nature and large heart: his favour with his prince, and popularity with the subjects, had raised him to a capacity with the great earl of Warwick, to set the English crown on what head he pleased; although it was the universal opinion, he had no other ambition than to set it on King James his head, which it belonged to, with his own hands: his designe was well principled, but not well moulded; he had many hands, but no able heads: his correspondence was universal, but not firm and exact; his nature was active, but impatient; his interest was popular, not thoroughly understood; he neither comprehending the inclinations of the kingdom in gross in parliament, nor in the retayl in its particular divisions. The catholicks might have been his, but he was too good-natured to cajole them: the state was well-inclined, but effeminate after so long prosperity. Hope of pardon sent him to his grave with more silence than was expected from him, and the peoples regret; and with more sorrow than became a queen or her kingdoms safety. His party was too needy, and their counsels too violent. Ambition and good-nature are incompatible: others counsels are never so faithful as our own. When we hear others advice, let our reason judge of it; when great, be wary; when successful, reserved; when rising, stayed; especially in that age when men were poisoned with oyl, and undone with honey: when active, modest; when checked, yielding; when dandled, distrustful; when flattered, fearful; when great, not absolute, (as my lord would have been in point of favour against my Lord Mountjoy, and valour against my Lord Norris). Serve not your followers, but employ them: let others service administer to your designe, not your power to theirs: let great actions encourage greater; and let honour be your merit, and not your expectation. Some have been busie in the enquiry of what reason the virgin-queen had for her kindness to Leicester and this man, (if there be a reason in any, much less in royal love, save the affection its self that bears it): true, he had vertue and suffering enough at his first arrival to engage the kindness and pity of a worse princess; yet some then discoursed of a conjunction of their stars that made way for that of their minds. Certainly (saith Camden) the inclination of princes to some persons, and their disfavour towards others, may seem fatal, and guided by higher powers.'

Interpersed with the observations contained in this first volume are several copies of verses, some of them so elegant (but with no name affixed), that we were at some pains to discover the author; and we find them printed among the *Reliquiæ Wottonianæ*;

Reimarus's *principal Truths of natural Religion defended*, &c. 183 Wottonianæ; but it is justly questionable whether Sir Henry Wotton was their author.

We can by no means think there is the same entertainment in the second volume as in the first of this work, great part of it being abridged from Lloyd's folio book of the State-Worthies, which is by far a more curious and valuable composition. In his observations on the famous earl of Somerset, favourite to James the First, he skims over the horrid murder of Sir Thomas Overbury, by telling us, that 'that which overthrew the first, bewitched the wisest, and tyred the most patient man, undid this noble person: yet so regular were his affections, that he did nothing publicly in the countess of Essex, the earl of Suffolk's daughters case, but by due course of law, the approbation of the gravest and wisest divines and counsellours, and the applause of England: his failings were the faults of his years, rather than of his person, of his sodain fortune, than of his constant temper; his counsels were safe and moderate; his publick actions honest and plain; his first years of favour industrious and active; his mind noble and liberal; his soul capacious and inquisitive; his temper yielding and modest.' In his observations on the life of Bacon Lord Verulam, he contradicts the vulgar opinion of that nobleman's being in want; for he says, that he had, to his dying day, eighteen hundred pounds a year out of the broad seal and alienation-office; but, we are told, he allowed most of it to his wife. The editor's observations on the life of Charles the First and Oliver Cromwell, are very indifferent performances, being drawn from trite hackneyed authorities. However, we think the public is greatly obliged to Mr. Whitworth for reprinting this work, which, though not new, has the merit of novelty, by having been so long forgotten; and we heartily thank him for the entertainment it has given ourselves in the perusal.

IV. *The principal Truths of natural Religion defended and Illustrated, in nine Dissertations: wherein the Objections of Lucretius, Buffon, Maupertuis, Rousseau, La Mettrie, and other antient and Modern Followers of Epicurus are considered, and their Doctrines refuted.* By H. S. Reimarus. 8vo. Pr. 6s. Law.

THE design of these dissertations is to illustrate the most important truths of natural religion, and to defend them against the attacks of ancient and modern unbelievers.

The origin of men and animals is the subject of the author's first enquiry. He argues, that if all who ever lived before us,

without one single exception, had a beginning, there must have been, antecedent to all that have existed, another cause, by which the first pair of each species was produced; that the idea of an infinite retrogressive series of ancestors is irreconcilable with sound reasoning; and that all history likewise attests the origin of mankind.

We shall make no apology for inserting, at full length, the following curious geographical argument, which the author alleges as a proof that the human species must have had a beginning.

‘ It is well known that the far greatest part of Europe was once over-run with vast woods, and but very thinly sown with cities, towns, and villages. This is a plain proof, that in general it was formerly much less populous than at present, when one city often contains as many people as there are peasants in a whole province. Hence we may judge what an immense number of people must be within the many cities, towns, and villages, which are now to be seen in most parts of Europe: Nay, the ancient woods will not allow us to suppose, that there could have lived near the number of inhabitants we find at present in the country, which in many places was a lonely desert; for such thick and extensive woods and forests, as are mentioned in history, could not have grown up and spread in that manner, had any number of inhabitants lived among them, as they could furnish necessaries but for few men; but as men increased, it was necessary that trees and wild beasts should give place, and that the land should be cultivated by tillage. Now if the human species had been without a beginning, the earth must from time immemorial have been as populous, I may say much more so, than it is at present, instead of being in a great measure lonely, rude, and uncultivated, as it was, according to history, about two thousand years ago.

‘ Let us now take a short perambulation through ancient Europe.

‘ Iberia, or Spain, according to Varro, swarmed with inhabitants descended from the Asiatic Iberians, Persians, Phœnicians, and Celtæ, and in succeeding times by the Pœni, or Carthaginians, which were all drawn thither by the fertility of the soil, or the salubrity of the air; so that as Strabo shews from Homer, it was accounted a kind of paradise; but this is chiefly to be understood of the maritime parts along the coast of the Mediterranean, the inland parts all this while remaining uncultivated, and consequently without inhabitants. The Lufitanians, and those who bordered on the Tagus, instead of attending to agriculture, made it their principal business to commit depredations upon their neighbours; so that this country,

though

though naturally so fruitful, lay waste. The other inland Spaniards, and those inhabiting the parts that border on the Pyrenean mountains, universally delighted in war, and their manner of life was rough and uncivilized, as the Romans frequently experienced. Strabo tells us that Posidonius ridiculed Polybius for asserting that Gracchus, while in Celtiberia, made himself master of three hundred towns, and says, that, purely to magnify Gracchus's triumph, he has made towns of single towers or forts erected only to suppress the incursions of an enemy: he adds, that many other historians were no less culpable in giving villages the appellation of cities, when they roundly affirm that Spain contained above a thousand cities and towns. Of the many woods in the upper part of Spain, Strabo speaks a little before; and this is confirmed by Bochart from other writers: Now it is well known how greatly the number of inhabitants has increased since that æra, and afterwards again decreased, in Spain.

As to Gaul or France, though it was pretty well peopled in Cæsar's time; yet we find that it was much more woody, and consequently less cultivated than at present. Cæsar mentions the Sylva Arduenna, or Forest of Ardennes, as one of the largest in all Gaul, extending from the Rhine in the country of the Treviri, (situated between the Rhine and the Maese) to the Nervi, that is to the Scheld, a distance of more than five hundred miles. Again he says of the Menapii and Morini, that the woods and fens whither they had betaken themselves, extended a great way; and that for several days his army was employed in hewing their way through the woods, which they performed with incredible dispatch, but ineffectually, since those people retreated farther up into the woods, and the bad weather obliged him to give over his design: consequently, this wood must have reached from the Rhine and the Maese near Nimeguen (Noviomagus Trevirorum) as far as Calais. The general character which Strabo gives of the Gauls agrees with this, namely, that they applied themselves more to war than agriculture.

As for Switzerland, or rather Helvetia, the nature of the country is out of the question, Cæsar having given us an exact account of the number of its inhabitants in his time: for when the Helvetii had resolved, together with their wives and children, to quit their country and seek a better settlement in Gaul; Cæsar, after gaining a complete victory over them, found that by their own calculation the whole number of the emigrants who had before occupied twelve towns and about four hundred villages, amounted to 263,000; and of these scarce 110,000 returned home after the defeat: Now as the limits of Helvetia

at that time were very nearly the same as those of Switzerland at present, what an inconsiderable number is 263,000 compared with that of its present inhabitants! and how greatly have the small remainder which survived the slaughter of their countrymen increased since that time.

‘ Caesar, in his first expedition to Britain, may be supposed to have landed almost opposite Calais: but on his advancing up the country, the enemies, who lurked in the woods during the night, suddenly sallied out upon his men. In his second expedition, when he penetrated farther into the country, he was continually annoyed by parties of the enemy sallying out of the woods, till he came to the Thames; where he found Cassibelan, commander in chief of the Britons, fortified among pathless woods, with what men and cattle he could collect together. Caesar farther observes, that a place environed with trees which they had felled and surrounded with a ditch, was by the Britons called a town; and that they had no idea of any other. Dio Cassius also gives the like account of the Britons, namely, that they lived in woods, fens, and mountains, without any towns or walled places, or any knowledge of agriculture; subsisting by grazing, hunting, and eating berries and roots. How different must the aspect of Britain have been at that time from that it wears at present, where no such extensive woods, &c. are to be found, especially in the southern parts of the island! And though it afterwards became gradually more populous, by the descent of the Romans, Anglo-Saxons, and Danes; yet Sir Matthew Hale, a learned English writer, has proved from the original account of all the cities, towns, and villages, taken in the time of William the Conqueror, that the number of inhabitants, within 600 years from that period down to his time, was increased in above a twenty-fold proportion, though the English nation in that interval suffered more by intestine commotions and foreign invasions than in any other. Hence it appears that a retrospect into the most ancient times of Britain shews it to have been a desert waste, in comparison of its present prosperity and populousness.

‘ Ancient Germany was still more solitary and uncultivated; for Caesar writes of the Germans, that they accounted it matter of praise to ravage every thing near them, and be surrounded on all sides with deserts; and that, among that people, to harass and destroy their neighbours, so that none dared to settle near them, argued superior courage; they despised agriculture, and there was no such thing as property of land among them, but the chiefs annually distributed to every tribe and household as much land as they thought fit: but the following year there was a general removal, that they might not conceive a fondness
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for any one place, and apply themselves to agriculture, to the neglect of the art of war. Cæsar tells us, that on his passing the Rhine, the Sicambri immediately hid themselves among the woods and thickets; and this account is confirmed by Tacitus: "It is well known, says that historian, that no German nation lives in towns; nay, they will not so much as allow any considerable number of habitations to be built together, but every family lives separate, just as they are invited by a spring, a fertile spot of ground, or a wood." In another place he gives a very unpleasing description of that country: "Who would settle in Germany, were it not his native country, where the soil is so uncultivated and wild, the climate so unfavourable, and every thing wears so rough and dreary an aspect? Though the country differs a little, as to the soil, in various places; yet in general it is over-run with gloomy woods or filthy marshes; it produces no fruit-trees; the inhabitants exchange their fields every year suitably to their number, yet land enough remains; their industry bearing no manner of proportion to the extent and fertility of their lands." Cæsar says farther of the Germans, and particularly of the Suevi or Suabians, that they spent their whole time in hunting: and gives a description of a kind of wild ox, the elk, and some other animals peculiar to the Hercynian Forest; but at present those creatures are to be found only in the Prussian dominions, and even there but seldom. The Hercynian Forest, which Pliny believes to be cœval with the world itself, according to Cæsar's relation, extended in his time from the Rhine, and the country of the Helvetii, the Nametes, and Rauraci, in a straight line to the Danube, and the borders of the Daci: the breadth of it was nine days journey; but as to its length, all Germany did not afford one person who could boast of having reached its extremity, even after a journey of sixty days, or could get any intelligence of the beginning of that immense wood. The same author also mentions another forest by the name of Bacenis, running a vast way up the country, and forming a natural barrier between the Cherusci and the Suevi, and consequently was a protection to both from their reciprocal incursions. Cellarius rightly judges that many other extensive woods, as the Cefian, Gabretian, Sermanian, Marcianian, Lunian, &c. joined to the Hercynian wood; so that all Germany then made, as it were, one vast forest, and that it was only some small intermediate spaces that were occupied by the inhabitants, who fixed in no place, but every year shifted their habitation; that they never lived in towns or villages, but in separate and dispersed huts, subsisting on game and the product of the woods, and, what was worst of all, laying waste all the adjacent country. We shall also see
in

in the sequel that all Germany did not afford a single fruit-tree, unless we reckon acorns and mast a species of fruit. These are manifest proofs of the small number of inhabitants in ancient Germany, in comparison with the present. Where are now the immense forests, the elks, and other wild beasts mentioned above? Instead of trees and wild beasts, all places are filled with men and cattle: point out a tract of land which has the least fertility, that lies uncultivated; survey the country; is it not every where richly interspersed with meadows, fields, seats, villages, towns, and cities? Hence it is that such numbers of husbandmen, labourers, artificers, and men of letters, derive a comfortable subsistence; hence so many gentlemen, barons, counts, princes, electors, and kings, are enabled to maintain their state, some of whom keep up a military force, and even numerous armies.

‘ Thus, in order to make a just comparison between the ancient and present inhabitants of Germany, we must first deduct from the present number all those who do not live by agriculture, that is, all who live in towns and cities; and what a vast number do these amount to! In the next place, since most of the ancient forests are cleared away, and the land properly cultivated, scarce one tenth part of the present cultivated land can be allowed to ancient Germany, and of course no greater proportion of peasants; and both these numbers together must make a defalcation of some millions. Lastly, it must be considered that the present age is infinitely better acquainted with improvements than those ancient times; that now morasses are drained, canals dug, land is converted into meadows, fruit-trees and kitchen-gardens are cultivated; we now breed bees, make ponds, plant vines, and make our way into the very bowels of the earth in search of gems, metals, minerals and ores; so that at present one and the same spot of ground maintains ten times more inhabitants than it did formerly: Now if these just abatements be made, what a small number of inhabitants must be assigned to ancient Germany?

‘ Hence it appears that in Germany, Switzerland, Britain, the Netherlands, France, and in every part of Europe, the human species has exceedingly multiplied without any supplies from Asia, not to mention the great number of Europeans that has been sent to the other parts of the world. M. Sufmilch has also demonstrated, by incontestable proofs, that according to the course of nature mankind necessarily must be gradually increased; and that if in any populous countries the number of inhabitants has visibly declined, as in Greece, Egypt, and the coast of Barbary, it is by no means to be imputed to the barrenness of the human species, but to a tyrannical government,

ment, which as it generally drives the natives from their own country, so much more does it deter foreigners from settling in such unhappy states. Thus the case is quite otherwise with men, than the brute creation, in this respect; other animals are generally limited to certain climates, by their aliment and the degree of heat which they can bear; and the multiplication of each species is by its nature, or the scarcity of proper food, inclemency of the weather, beasts of prey, or by man kept within certain bounds: but the human species may be reconciled to every temperature of climate, from Nova Zembla to the Equator; can habituate themselves to any kind of food which any part of the earth affords, and secure themselves from the inclement changes of the weather: they are generally able to propagate their species for forty or forty-five years, and the female sex is prolific from fifteen to forty-five years of age. Man can render deserts, fens, woods, and mountains proper for his subsistence; and can make use of, extirpate, or at least drive away, all hurtful beasts from his habitation; and that all this has been done in former times history abundantly testifies. But the forests still remaining, especially in the north-east parts of Europe and Asia, and almost over all Africa and America, farther shew that the whole globe is not yet so well peopled as it might be; besides, many islands and countries, which are naturally very fertile and fit for habitation, continue to this day without any inhabitants: on the contrary, we learn from unquestionable authorities, that the farther we search back into ancient times, the more thinly was the earth peopled, and the more it was over-run with woods, morasses, and deserts. This observation necessarily leads us to trace mankind to the smallest number possible, namely, our general parents; and shews, that it is impossible for the human race to have always existed without a beginning: for otherwise, from time immemorial, there must have been at least as many individuals of the human species as there are at this time, and the earth must have been as well cultivated and peopled as we find it at present.'

A second historical circumstance, which M. Reimarus adduces in order to confirm the supposition that mankind derive their origin from a small number of ancestors, who had a beginning, is the affinity of languages, or rather the derivation of them all from one universal mother-tongue. A third argument which he brings to establish the same opinion, is the slow invention and improvement of arts and sciences.

In the next dissertation he proceeds to shew that mankind did not originally spring from the world, or from its nature. The absurdity of supposing, that the heat of the sun could form any animals from mud, or rude matter; that blind chance could

could bring forth any body of an artificial texture; or that there have been such things in nature as eternal seeds or eggs capable of producing every species of living creatures, he exposes in the most satisfactory manner. The material world, he observes, is in itself void of life, and consequently incapable of intrinsic perfection; from thence he infers that it is not self-existent, but must have derived its existence from some other being.

The author having established these fundamental points, proceeds to consider the general design of the Creator in the formation of the world.

M. Buffon, in his natural history, represents final causes as *entia rationis*, arbitrary relations, formed according to human views; and he thinks that to draw any conclusion from thence is only to substitute the effect instead of the cause. Our author shews with great perspicuity, that final causes, or certain designs in the formation of things, are founded in reason; that the latter part of M. Buffon's objection is a frivolous equivocation; and that, if his hypothesis is true, there is nothing in the universe, and among its inhabitants, but chance, disorder, and confusion.

In the fifth dissertation the author considers God's particular designs, or final causes, in the animal kingdom; and exhibits a comprehensive view of that amazing diversity of forms, organs, dispositions, aliments, modes of life; motion, and propagation, which is displayed in the brute creation. This is the most entertaining part of the present work, yet it does not contain many observations which will be new to those who have read what Ray, Derham, and other naturalists have written upon the subject.

From the brutal the author advances to the human species, and enquires into the nature of the soul and body of man, their distinguishing characteristics, powers, and operations.

‘ If men, he says, had clear ideas, or words precisely definite in their signification; or if they had only consulted their own internal sensation, it would never have been disputed, whether the human soul be a substance, or only a certain quality or accident of the body. For, that we have a consciousness of our existence cannot be denied; and there can be no self-consciousness unless I have a recollection of the preceding part of my duration, and find myself to be one and the same person, through manifold circumstances and changes. But I cannot look upon myself to be one and the same person with regard to the body; since I know not whether any single particle of it remains with me, or has been changed. The soul alone, that conscious being within us, knows itself, by its inward sensation, to be one and the same being in several states and conditions,

and

and by this knowledge has an idea and conviction of its existence, of duration in general, and of the time of its duration. Now if what always continues under various mutations, and never ceases to be the same identical thing, is to be termed a substance; it must be an incontestible truth, that the human soul, which from its own knowledge has a conviction that it is the same identical being which formerly perceived, thought, and willed various things, must be esteemed a substance, and ought by no means to be classed among the mere modes or qualities of any other being.'

The soul and body, he thinks, are clearly distinguished by the following criterion: 'We discover in ourselves two kinds of perceptions, which we divide into external and internal, or sensual and mental. The difference between these is most clearly seen by comparing strong and violent perceptions of the former, with those of the latter; for example, a painful wound in the corporeal parts, and a mental resentment of an injury or affront. As for the first, we can point exactly to the place which pains us; but the second has nothing local in it: We cannot in the latter case complain of any pain in the head, pal-pitation of the heart, or smart in any sensible part of the body. The cause of this is evident; for pain having its source in our bodies, the parts capable of being hurt are without each other, and locally different; and the soul, which minutely attends to the present state of the body, can point out the parts where this alteration has happened. But the resentment of an affront rises in the soul itself, not from the representation or perception of any thing corporeal, but of its own imperfection, and injury. Now there are no distinct parts within or without the soul, to shew where any hurt has been received.'

The dependence of the soul on the body, the author illustrates by a comparison, which is, perhaps, more evident and satisfactory than subtle arguments, drawn in a long chain of reasoning from the essential constitution of matter and spirit. If we consider, says he, the present organical body as a mirror, in which the soul, as it were, sees and perceives all things, we shall easily conceive that it will depend on this instrument; that, in this mirror, it will have no sight of some things; that of others it will have clear or obscure, plain or confused, slow or quick, regular or irregular, just or false images; and that, according to these representations it will perceive complacency or disgust, inclination or aversion. 'If a looking-glass, through some defect in its texture, does not reflect the images of certain bodies according to the rules of optics, or is full of dark spots or flaws; be the eye ever so sound, it will have no view of the objects in such a mirror. Should the mirror be clouded or foul

in some places, or all over, the sight of the objects represented in it would be so far confused and imperfect. If the plate of glass, instead of being ground even and smooth, should be full of knots or inequalities, or have the least mixture or tinge of any colour in it, the objects would be misrepresented and disfigured. Thus by such a disfigurement and false tinge of objects, their just figure, proportion, regularity, and beauty would be changed into an illusory deformity; and the eye, instead of viewing them with any delight, would turn aside from them with disgust. The eye however, notwithstanding all these accidental defects of the glass, would still retain its just contexture, internal strength, and perfection, and would not be in the least weakened or injured by these defects. Farther, if the looking-glass was broken to shivers, it would not at all follow, that the eye would be destroyed and lose its strength, or that the images which the eye had once received by means of that glass would be totally obliterated. Though we suppose a mirror to be requisite for every part of the representation, it does not follow that another glass could not be allowed to the eye, in lieu of that which was broken.

‘ It will not be necessary for me to enter on a particular application of every part of these premises to the soul, and its dependence on the body. The comparison is clear in itself, and is perfectly applicable to the subject. Every one may easily observe, from what passes in himself, how the cases adduced may be accounted for, by the want of this or that organ, or the want of experience, and the ignorance consequent thereon; by the weakness and timidity of the understanding; by the obscurity and confusion of the images; by sleep, *deliquium*, and apoplexy; by the fancy, incapacity, and error; by inclinations, passions, and vices, as far as all these depend on the body; and even by death itself. From all these accidents, it may easily be conceived that however great a dependence the soul may have on the body; yet that does not in the least hinder the soul from being an essence distinct from the body, subsisting by itself, and amidst all internal and external changes still permanent in its identity. Now this truth being grounded on certain experience, and internal perception, and entirely consistent with the dependency of the soul on the body; it appears also, that this dependence can furnish no just proof against the most manifest experience; since, to conclude in general from the dependency of one thing on another, that they are homogeneous, similar, or identical, is to reason very preposterously.’

In order to discover the manner of life for which the human species was formed, the author draws a comparison between the

the faculties of men, and those of brutes. This, he thinks, is more particularly necessary, as several writers, (especially M. Rousseau) have exhibited a perfect similarity between men and brutes, or rather a pre-eminence of the latter above the former.

In the course of this dissertation he endeavours to shew, that men, by the want of some endowments which are granted to brutes, are under a necessity of using their reason; and that by the use of reason, we acquire very eminent advantages above the animal creation. From thence he infers, that it must be the intention of the Deity that man should exercise his faculties, and thereby attain to advantages and pre-eminences suitable to his rational nature. But as the human mind cannot be established in a solid tranquility without being possessed with love and reverence towards our Creator, a reliance on his providence, and the hope of a more perfect and durable state of existence, M. Reimarus proceeds to establish the doctrine of a superintending providence, and the immortality of the soul; and concludes with shewing, in the clearest manner, that the greatest happiness of mankind is derived from religion.

These topics are treated by our learned and ingenious author with great perspicuity, candor, and judgment; and if this work should not meet with that approbation in England, with which it has been received in Germany and Holland, it can only be owing to a multitude of treatises, which we have had before, wherein the same subjects are either professedly or occasionally discussed.

V. *The Truth of the Christian Religion vindicated from the Objections of Unbelievers; particularly of Mr. John James Rousseau: in a Series of Dissertations. By the Authors of the Christian Magazine.* 8vo. Pr. 5s. Newbery.

NO writer, as the authors of this work observe in their preface, hath attacked christianity with more subtilty than Rousseau in his *Emilius*; and as no antidote had hitherto been offered to the public, against the poison of the Savoyard Vicar's Creed, they determined to lay before the public a series of dissertations on such important topicks of revealed religion, as more immediately respect this adversary's objections.

Dissertation I. has for its title, *Of the natural state and condition of man*; and is divided into ten sections. In the first the state of infancy is briefly considered. Rousseau, our authors observe, had plainly contradicted himself upon this point, asserting in one part of his work, that man is born without

spot, or impurity, and in another, admitting that he is not so born, and that his first freedom has been infringed.

Our authors thus reply to what Rousseau has advanced on this point. ‘How amazing a spectacle is that of our infancy! the grief and pains it costs to give us birth are a sure prediction of the miseries into which we are about to enter! Incapable of expressing, by our speech, what we feel, and are; cries and lamentations immediately proclaim our evils and afflictions. Wretched from the first moment of existence, without knowing we are so, and without being conscious that we do exist; how worthy is our condition of tears and compassion.’ In the second section man’s original depravity is endeavoured to be proved, from the difficulty with which truth is investigated and apprehended; and from the facility with which error is followed and embraced. The consequence of this is, that man mistakes his way to happiness. These reflections employ section third, which consists of some smart strictures on this important subject. The fourth section is taken up in shewing the dominion of the flesh and sense over reason. The reader will find, here, no very flattering picture of human nature; but whether always true or not, may be, and has been disputed, by very eminent writers on this subject. They who have read Dr. Young’s *Night Thoughts*, quoted by our authors page 14, may easily form an idea of the reasoning, or, as some will call it, declamation of which this section, of near nine pages, consists. Sections five and six contain an attempt to prove against Rousseau, the original depravity of mankind. This is a piece of the closest reasoning we find throughout this work. The chief argument is drawn from the many evils, both physical and moral, to which mankind is subjected in this life. ‘Let Rousseau, say the authors, page 18, inform us, if he can, how, under the providence of a just God, the human race could be thus overwhelmed with innumerable evils, unless it were culpable from its birth.’ There is no middle way of resolving this proposition; either God is impotent or unjust, or man is culpable. And these inflictions, we are told, mankind have merited, by the offence of their first parents.’—The ninth section contains an apology for this doctrine, by admitting that there are great difficulties concerning original sin; which the authors attempt to solve, by supposing that Adam was, in this case, the representative, and federal head of all mankind; that therefore his transgression is imputed to all his posterity.—This is confessedly an obscure point; and when we go, here, one step beyond what revelation teaches concerning it, we are apt to run into the inextricable mazes of systems and hypotheses,

theses, which seldom guide us to the true solution of any controverted question.

In section tenth and last, the authors endeavour to clear up these difficulties from the doctrine of redemption; because whatever loss mankind have sustained by the first transgression, has been made up by the Redeemer; upon this interesting part of the subject, the reader will find some apposite and sensible observations.

Dissertation II. On the necessity of revelation.

This point our authors endeavour to illustrate through eighteen sections, the subjects of which the reader will find in the table of contents. To enter into a particular detail of the several arguments pursued in this dissertation, would greatly exceed our bounds in this article. In general we are of opinion, that this part of the work is equal, in its execution, to any in the book: for which a good reason may be assigned; the subject has been discussed by the ablest advocates that ever have appeared on the side of revelation.—As a specimen of the style and manner of our authors, we shall lay before the reader what they call an application to Rousseau, page 60. After proving the necessity of revelation, from the ignorance and inconsistency of philosophers respecting God, and the great truths of religion; ‘And now, continue they, we will beg leave to ask Rousseau a few plain and simple questions. Were not these great men, these exalted genius’s of profane antiquity, endued with reason as capacious as his own? Were they not furnished with as many natural assistances for the investigation of truth, as himself? How then, after so clear a proof as we have just been giving, can Rousseau have the hardiness to tell his Emilius, You will find my exposition treat of nothing more than natural religion: it is very strange that we should stand in need of any other! By what means shall I find out this necessity? What then! is the whole universe exhausted with the vain efforts it hath made to dissipate its darkness, insufficient to convince Rousseau of the necessity of revelation?’

Dissertation the third, which is on miracles, contains twenty-one sections, and the arguments used by our authors, tho’ common, are well urged, and set in a clear and familiar light. They are chiefly drawn from the wonderful propagation of christianity, which was in itself the greatest miracle; from the condition and circumstances of the first preachers; from the attestation of miracles, as matters of fact; and from the continuance of christianity to this day.—The answer to what they justly call a very sophistical conclusion of Rousseau’s, is just and spirited. When the pagans, says Rousseau, put the apo-

files to death, for preaching up to them the worship of a strange God, proving their divine mission by prophecies and miracles; I see not what could be substantially objected to their proceeding, which might not with equal justice have been retorted upon us. ‘What a fatal blindness of heart, reply our authors, doth this speech discover in its author? To call the Almighty, the only true God, that very Deity, whose glory and whose name the idols usurped, a strange God; to dare to advance, that when the pagans put the apostles to death, who proved their mission by predictions and miracles, he does not see what could be substantially objected against them, which they might not instantly (justly) retort! What disingenuity, or malice, or ignorance is this! The pagans, more enlightened, and more sincere than Rousseau; were very sensible they had nothing substantial to oppose against such convincing arguments. Idolatry, confounded with the splendor of them, beheld all its efforts rendered ineffectual against so strong a barrier. But the infidel, whose inclinations better correspond with idolatry, beholds with a secret spite the latter rising upon the ruins of the other; and would have felt no concern, had the heathen exterminated every christian.’ In the seventeenth section the authority of the church, as attesting the truth and evidence of miracles, is considered; and in the twentieth section, the pretended miracles of Apollonius Tyaneus, so often, by infidels, individiously, nay blasphemously, compared with those of Jesus Christ. Upon this point, however, nothing new is advanced. The last section is employed in shewing, that real miracles are incontestible evidences of truth; and that none such ever were, or can be wrought, in support of error, idolatry, or imposture. This point is pursued through twenty-two pages, and large quotations from the fathers, from Tertullian especially, and from several eminent moderns, are adduced in support and confirmation of it.

Dissertation IV. On the Scriptures.

The authors proceed in this dissertation, which consists only of four sections, to consider the sacred scriptures, not only as books wherein historical facts may be searched for, and discovered; but also as a divine revelation, containing the most sublime and important truths. ‘I cannot, says the author, therefore regard these books (page 267) as historically true, without, at the same time, acknowledging their divinity, the sanctity of their authors, who every where declare themselves to be the messengers of God, and to be inspired by him, in whatever they pronounce; without acknowledging also, and respecting their words, as the words of God himself.’ This point

point is much laboured; the proofs being brought from the testimony of the church, from that uninterrupted tradition by which these writings have been handed down, from age to age, even to the present times, as the word of God. 'The church, says our author, is of divine original; Jesus Christ himself is the institutor of it, his spirit its soul; and he will continue with it, even unto the end of time; he will never permit the gates of hell to prevail against it: this society is therefore the basis and pillar of the truth: page 268. I cease therefore to look upon the church, as a society merely human. I behold it invested with a divine authority.'—Will all protestants subscribe to these assertions? This train of reasoning is pursued, with a good deal of address, through near eleven pages, and concludes thus: 'It was essentially requisite therefore, that Divine Providence should take a particular care of these books, which his (God's) own spirit had dictated. By communicating revelation, he engaged to preserve it from all those defilements which it might have received either from the frailty, or malice of mankind.'—The design of the third section is to shew, that though there are, and always have been, various copies, and different readings of the sacred scriptures; yet they are by no means such as can either weaken the authority of them, or affect the truth of the doctrines contained in them. These reasons, the author thinks, may suffice to answer Rousseau's enquiry, Who shall assure me, that these books are faithfully translated, or that it is even possible they should be so?—In the last section, it is shewn, that the sacred books have been sufficiently common, so as that they might have been known to the whole world, page 283; that they were well known to, and read by, Celsus, Porphyry, and Julian; and even made use of by them, in their writings against the christians. Rousseau has more than insinuated, that christians, in the books of their adversaries, had not honesty enough to leave their objections in full force. To this, page 284, it is replied, that christians have actually left these arguments of their adversaries in their full force; and that Rousseau himself is sensible, that all the objections which still subsist against the christian religion, are not weighty enough to weaken its authority; and therefore to indulge his infidelity, he fancies, that there have been heretofore stronger objections, which christians have secretly retrenched. This supposition is shewn to be absurd; and the case briefly, but well reasoned, to the end of the section.

The subject of the fifth dissertation is the moral character of Jesus Christ compared with that of Socrates. The first section begins by observing, that amongst the various evidences to prove the truth and divinity of our holy religion,

that taken from the moral character of Jesus Christ, is, perhaps, not the least cogent. Deists and unbelievers, the authors observe, page 287, are fond of exalting the character of Socrates, and of comparing him with, or preferring him to, Jesus Christ. In the second section the reader will find a long quotation from Rousseau, in which, in strong and express terms, he acknowledges the excellency of revelation; and with great eloquence shews the infinite superiority of the character of the Blessed Jesus, to that of the celebrated son of Sophroniscus. The remarks our authors make upon this are both just and spirited, though that, page 294, which concludes the section, will, we apprehend, meet with but a cold reception from some, being too much the language of orthodoxy to please, in the present age. In the following sections of this dissertation, the subject is pursued, by considering, in itself, the moral character of Jesus Christ;—his doctrine;—the preparations by prophecies, &c. for his coming;—his life and death;—the character of the disciples of Socrates, and of Jesus Christ;—the characters, and amazing fortitude of the primitive martyrs; in all which the authors have displayed, if not great abilities, yet much reading, a strict regard to truth, some fine sentiments, clothed now-and-then in language which some may call inflated, and others esteem elegant and graceful.—In the eighth and last section, the evidences for the truth of christianity, arising from the character of Jesus Christ, are summed up with judgment and precision; the conclusion of which take in the words of the authors: ‘The character of Christ, therefore, as drawn by them, i. e. the apostles and evangelists, is genuine and true;—and consequently proves his divine mission, both by its superlative excellence, and by his laying claim to such a mission.’

The sixth and last dissertation has for its title, *The Christian, Mahometan, and Jewish religions compared, with a view of the prophecies.*—This dissertation consists of sixteen sections, and makes above one fourth part of the whole work; a particular account therefore of every section cannot here be expected. In the first section the argument is stated, and Rousseau’s inconsistency, in what he says upon this subject, plainly shewn. Rousseau’s account of the three religions is this: We have, says he, in Europe, three principal religions: one admits only of one revelation, another of two, and the third of three. Each holds the other in detestation, anathematizes their professors, and accuses them of ignorance, obstinacy, and falshood.—That which admits only of one revelation, is the most ancient, and seems the least disputable; that which admits of three, is the most modern, and seems to be the most consistent; that which

admits

admits of two, and rejects the third, may possibly be the best; but it hath every prepossession against it: its inconsistency stares one full in the face.' In answer to this, it is asked, page 321, how it is possible, if the first religion seems to be the most indisputable, that the second can appear to be most consistent? and how can the third be possibly the best, if it hath every prepossession against it; and if its inconsistency stares us full in the face? 'The end, say our authors, which this writer has in view, seems to be the destruction of all religion. He desires to shew no more favour to one, than the other; and therefore he subtilly avails himself of one for demolishing the rest. To defeat these frivolous cavils, our authors profess that it shall be their business to prove to Rousseau, that the christian is the most ancient of all religions,—the most indisputable,—and the most consistent, page 322. This proof they endeavour to make good, by examining the Mahometan religion, and comparing it with Christianity;—by enquiring into the manner in which the two religions were propagated; and by accounting for the success of the Mahometan. In this process, the common arguments, for nothing new is advanced, are well arranged, and reduced into a narrower compass, than they usually are in larger treatises. In the sixth section it is shewn that the Christians have sufficient proof to convince the Jews. This argument is well supported from several topicks, especially from a view of the prophecies, which concludes this work.

As this subject has been largely discussed by some of the best and most learned writers on the side of Christianity; it will be sufficient to apprise our readers, that the authors of this work have made good use of the arguments of these great men, and applied them to good purpose in obviating the objections of Rousseau; particularly where he would insinuate, that the Jews have stronger objections against Christianity, than they have as yet published to the world; being deterred by the fear of what Christians might make them suffer on that account. This our authors plainly shew to be an invidious, and equally false suggestion of Rousseau's; and that the Jews have no stronger objections against Christianity than what are well known; and we may add, have been published to the world, if not by the Jews, yet by infidels, seemingly in their favour; but in reality, in spite to Christianity.—The last section contains some proofs, very properly urged, for the truth of Christianity, from a consideration of the present state of the Jews; and concludes with observing, that every circumstance concurs to shew to unbelievers, that the Christian religion derives its strength from whatever can be invented to destroy it.

'Let any one look, add our authors, at this assemblage of proofs in favour of Christianity, and he must deplore the obstinate blindness of those who endeavour to bring it into contempt, or oblivion.'

Upon the whole, this work appears to be executed, with sufficient fidelity and perspicuity. The style is not always equal; but it is plain and intelligible, and often lively and animated. The plan is easy, and the method clear. We would therefore recommend the book, not only as entertaining to readers of a religious turn, but also as highly useful for those who have not sufficient leisure to peruse the more voluminous works which have been published upon this important subject.

VI. *The want of Universality no Objection to the Christian Religion. Being the Substance of a Discourse preached at the Temple Church the Tenth day of November 1765. By Gregory Sharpe, LL.D. Master of the Temple, Chaplain in ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. Pr. 1s. 6d. Hawkins.*

IT has been observed that christianity hardly extends to a fifth part of the habitable world; it is certain, however, that some of the greatest empires are at present overspread with false religion or gross idolatry. If then, says the unbeliever, you plead for the divine authority, and the superior excellence of the Christian religion, why is it not universal? In answer to this question our learned author, by a variety of arguments deduced from the gradual improvements of mankind, in every natural and moral accomplishment, endeavours to shew, that the evidences for Christianity are to be admitted, notwithstanding the revelation of God's will is communicated to men by degrees. He then proceeds to enquire into the fact, and, from the opinions and practices of mankind, determine whether all knowledge of Christ is confined to so few men as the adversary is pleased to maintain.

'The Mohammedan, he says, Turk or Persian, acknowledges the miraculous birth of Christ: and the Jew before he is permitted to embrace Mohammedism must profess his belief in Christ. The Mohammedan expects a second appearance of our Lord from heaven; and believes that all men will then unite together in one religion, and one mode of worship. What is the opinion of other people and nations in the eastern world, who have long been considered as pagans only, without any knowledge of the true God or of Christ, may be known with

with certainty from their writings and religious ceremonies.

‘ A Grecian philosopher * who wrote against Christianity assures us, that the Indians believed that God created the world by his son. And in their sacred book, called the Vedam, which they revere as the Christian does his Bible, whatever may be the practice of the Indians, nothing is to be found that encourages idolatry.——

‘ The Indians have applied to their God Xaca, who was no other than Sefac, renowned for his conquests in the Eastern world, and like other antient heroes deified after his death, almost every circumstance in the life of Jesus. He was born of a virgin, washed with the dew of heaven. The whole world shines with unusual splendor at his birth ; the earth trembles ; chosen hymns are sung ; the infant is adored and gifts are offered unto him. He is presented in the Temple, and is again worshipped. They who are inspired foretel many miracles to be performed by him ; and the most antient prophet, taking him in his arms, embraces him with tenderness, and tears flowing, speaks of the wonders he is to perform, the divine truths he is to unfold, and, particularly, of what was to happen to him in the desert.——From his mother's womb he is endowed with the knowledge of all things, self-taught, astonishing the most learned.——He is led into the wilderness, where he continues a long time, praying and fasting ——Again he returns to the wilderness, and meditates solely upon the duties of brotherly love, and patience in enduring all things for the salvation of the world.——The adversary of mankind, the evil one, is astonished at the greatness of this contemplation, and, surrounded by his infernal agents, assails him. Xaca is victorious : and Satan asks him how he could resist his darts, and remain fixed in meditation, unmoveable as a rock. Behold the bright marks of heaven upon me, and know that you have not any power to hurt me.——Upon which the evil one with his followers leave him. After this triumph, he chose disciples, gave them new laws, provided the proper remedies against sin ; actuated by an ardent desire to redeem the world, he used his utmost endeavours to turn men from the way that leads to destruction. And infinite and most marvellous were the works he performed upon the minds of unbelieving men to convert them to his religion. His doctrine is preached to all the nations of the world, and supported by miracles is universally embraced.——The law restored, he dies : the earth then shakes with dreadful con-

* Porphyry de Styge.

cussions, and thick darkness obscures the sky.—Xaca dead, his disciples commit to writing all the actions of their master.

‘ If any difficulty arises in the mind from ascribing the actions of Christ to Xaca, from the change of names only, assigning to a more remote object of worship the deeds and doctrines of the Savior, when newly introduced amongst them, allowing all the weight that can be given to such an observation, as I should chuse to call it rather than objection ; we shall find that these Eastern people are not absolutely strangers to the name of Christ and other persons and people recorded in the Gospels.—They speak of Christ, whom they expressly call Krisnu, as of one whose conception was miraculous and divine, born under the sign or constellation of the Virgin in the kingdom of Agiodia or Judæa ; of whom it was foretold by (Aggi) an angel—He shall save his nation Judah of the race of the shepherds, he shall restore life to the good : he shall slay the giants. All the world shall acknowledge him and invoke his name. This is a divine prophecy : doubt not : it shall be.—Sridoroh or Herod, feigning a desire to see the infant, commands the slaughter of the innocents. This Krisnu of the Indians performed many miracles exactly the same with those recorded of Jesus, healing the paralytic and raising men from the dead.

‘ The transfiguration upon mount Thabor is related in their histories, and the Apostle John, in particular, is said to have been one of those who were then present.—Krisnu before his death sups with his disciples, and they are washed : after this near Gethsemani a tumult arises ; he is embraced by Judas, whom they call Giudistira ; and he recommends the women to the care of Argiun or John.

‘ Xaca (Sefac) Bisnu, the Chinese Fo, and Kris or Krisnu is Christ ; who is crucified in every mind ; the first man, the first offspring, only son, lawgiver, deliverer, savior.

‘ The many crosses erected by the Indians of Nepal seem originally to have been in commemoration of the crucifixion of our Lord, though applied by them at this day to demons. These Indians of Nepal erect crucifixes with nails through the hands and feet : and the grand Lama celebrates a sacrifice with bread, and what he is permitted to drink, wine being forbidden, of which he takes a small portion himself, and distributes the rest to the Lamas who assist at the ceremony.

‘ Hence it is evident that these people and nations, Persians, Indians, Tartars, and Chinese, have some knowledge of Christ, his history, doctrines, and institutions : and therefore, that Christianity is more universal than many have imagined it to be.’

The author ascertains by proper testimonies the facts which are here exhibited *; and concludes his discourse with some general observations, which are calculated to remove every part of the objection he undertakes to answer, and recommend the Christian religion to the acceptance of mankind.

VII. *Several Discourses preached at St. James's, Westminster.* By George Baddeley, D.D. Curate of St. James's, Westminster. 8vo. Pr. 5s. Keith.

THIS volume contains twelve plain and practical discourses.

In the first the author shews that Christianity promotes the true pleasure and happiness of mankind. In the second he points out the duty and advantages of an early piety; and in the third he proves, that Jesus Christ, by foretelling future events, working miracles, and instructing mankind in piety and virtue, supported, with the greatest propriety and dignity, the character of a divine prophet.

In the fourth he shews that prosperous and adverse circumstances in life are providentially conducive to the good of every sincere and obedient christian.

The fifth and sixth contain an illustration of the parable of the prodigal son, with observations.

In the seventh, which is a continuation of the same subject, the character of the elder brother is considered, and applied to uncandid and censorious christians.

In the eighth the author vindicates our Saviour's weeping at the death of Lazarus, by shewing that his emotion, on that occasion, was consistent with the character of the Messiah, and the dignity of human nature; and that many of the greatest and wisest of men have, in the same manner, expressed a sense of pity and compassion. He then proceeds to consider the proper use and government of the passions.

St. Paul, Heb. xii. compares human life to a race. Our author, in his ninth discourse, endeavours to shew the propriety of this comparison, and elucidate some expressions in which the apostle alludes to the Olympic games.

Christian fortitude, exemplified in the conduct of Shadrach, Meshach, and Abednego, is the subject of the tenth discourse.

* Dr. Sharpe cites Alphabet. Tibet. à Fr. Aug. Ant. Georgio, &c.—They who want to see a more particular enquiry into the extent of Christianity, may consult Millar's Hist. or Fabricii Lux Evangelii.

The design of the eleventh is to shew, that additional evidences and miracles are unnecessary to convince mankind of the truth of the Christian religion, and to dispose them to the practice of holiness and virtue.

In the twelfth sermon the doctor takes for his text these words of our Saviour—*Come unto me, all ye that labour and are heavy laden, and I will give you rest.* In discoursing on this text, he exposes the absurdity of those who direct their prayers to the Virgin Mary, to angels, or departed saints. He then proceeds to observe, that *coming to Christ*, is, to believe in him [or to become one of his disciples]; and that the *rest* which our Saviour promises, implies a freedom from the burdensome services of the Jewish law; and, in a secondary sense, a deliverance from the power and guilt of sin, with an enjoyment of the tranquillity and comfort which Christianity affords.

The following extract from the last discourse will be a sufficient specimen of the author's style and manner:

' To come unto Christ, or to believe in him, from what has been delivered, must certainly appear to be a point of much concern and importance. It is in fact the whole of our religion. True faith in Christ is not only ideal and speculative, but also practical and enlivening; it does not consist in whim, reveries, and enthusiastic notions and conceits, inspiring the mind with presumption and uncharitableness. For the natural consequences of entertaining an high opinion of ourselves, are destructive of the faith and charity of the gospel. Christian faith is sober and sedate; it acts in a rational, judicious manner, suitable to, and correspondent with, the powers of our intelligent nature; and being convinced by reason and argument of the truth and divinity of the evangelical revelation, it calms and quiets the mind, excites us to the practice of virtue, and clothes us with humility and the love of God and our neighbour, evidenced by acts of devotion, probity, and mercy. But spiritual pride is agitated by unintelligent and extraordinary impulses, is dependent on the motion of the animal spirits, and directed by doubtful, and very frequently pernicious, impressions. No wonder, influenced by such dubious and ignoble principles, pregnant with folly, madness, and impiety; the votaries of enthusiasm should despise moral duties, disregard the commands of Christian and social injunctions, and pretend to greater knowledge than the learned; since even the holy scriptures themselves are no farther valued and esteemed, than they are ignorantly and absurdly supposed to coincide with their irrational opinions. Add to this, that enthusiasts are always severe and ungenerous, perpetually condemning, without any
bowels

bowels of mercy, those who dissent from their extravagant and incoherent tenets. If you are not as presumptuous as themselves, you have no knowledge, no faith; you are without hope, and without God in the world. But let us appeal to the law and to the testimony of evangelical declarations. Where, in the holy oracles of truth, are imaginary raptures and ecstasies propounded, as marks and evidences of the good Christian? The consolations of the gospel are not small; the ways of piety, we gratefully confess, are ways of peace and joy; but the foundation of religious tranquillity and happiness is not laid upon uncertain principles and impulses. No! Satan may transform himself into an angel of light; and is it not notoriously known, that numbers have been deceived with these impressions? and being deluded by the wiles of the devil, have fallen into numerous sins, even at the time they retained their vain confidence of boasting? But, thank God, we have not so learned Christ. May it be our endeavour to prove the sincerity and liveliness of our faith, by concomitant actions of righteousness, truth, goodness, and universal love and charity, even to those who are in error. Let us not be unsettled and disorderly; let us not indulge idle and unprofitable curiosity; but, as friends to discipline and order, let us attend the pastoral instructions of our proper and parochial ministers; who watch over our souls, as those who must give account, and who are ever ready gladly to do all in their power to promote the good work of our salvation.'

VIII. *Antenuptial Fornication considered. In a Letter to a young Gentleman. 8vo. Pr. 1s. 6d. Becket.*

THE observations which the author has suggested on this topic are rational and important, and clearly demonstrate the necessity of a legal authenticity, as an essential part of the marriage contract. 'If, says he, they are persons in a *state of nature*, who are contracting with each other, their mutual engagement has no concern with a *community*, and may remain *private* between themselves: but if they are persons in a *community*, their engagement needs the support, and is subject to the regulations of the community to which they belong. Now since we have in reality no other persons to speak of in the present question, but such who are in community, the strictest ethical propriety obliges us to say, that marriage is "a covenant between a man and a woman, transacted at such a time, and in such a manner, as the laws of their country direct; in which they mutually promise to cohabit for life, and to be continually careful to promote the happiness of each other, and their

their posterity, and to entitle such posterity to the common privileges of society."——

‘ If a *mutual promise*, without its *legal authenticity*, was allowed to be the whole import of the marriage-covenant, what calamities would soon spread through society, as the immediate consequences of encouraging perfidious men to make use of the most solemn, but secret, promises and engagements, merely to gratify their vilest inclinations? We daily see with what precaution men think it necessary to act in affairs of far less importance. If it is but transferring into another’s possession such inferior property as money, merchandize, or land, what care is there to have the previous contract duly testified according to law? But how incomparably and inestimably precious is that property, which consists in personal honour and virtue; since the loss of it can never be compensated by any thing that earth can afford? Whenever this noblest property is to be transferred to another’s possession by marriage, who but the most imprudent and infatuated would risk their all on a contract without law, and therefore contrary to law? And if by such imprudence and infatuation the jewel of personal honour and virtue be lost, how often does that involve in it the loss of every other blessing which naturally results from lawful marriage? For instead of the most endearing and delightful friendship for life, what rage of jealousy, what bitterness of mutual contention, and a thousand violent passions conspire to break the heart? How is the best relief often denied under the many infirmities peculiar to a state of pregnancy? How are children left destitute of the most desirable provision for their maintenance, instruction, and government? How is the regular descent of patrimonies overthrown? And to the unspeakable prejudice of the common interest of mankind, how is the rational hope of a numerous and healthful offspring totally precluded?

‘ Even the heathen nations appear to have been so fully convinced of the propriety and force of this reasoning, that they universally made marriage a public transaction, and reckoned it infamous to have no public marriage-rites and ceremonies. Though many among them made light of fornication, and though some of them allowed it, yet it was only when supposed to be committed, either with slaves or with common prostitutes. We never read in pagan writers of such a licence wherein women of reputation or fortune were concerned, but much said to condemn it. Among the Romans, if a man had kept a woman a considerable time, nevertheless he could not take her to wife, without the consent of her friends; which plainly supposes that they considered a public contract as necessary to marriage. In this sense we must understand Quintilian, when he says,

“ Fami-

“Familiarity and commerce, without public rites, can never make a wife.” For the same reason Plato in his Republic advises, that the first care of a legislator should be to make some nuptial laws, as what would have a good influence in all future regulations of the state.’

The author then proceeds to enquire how this matter stands upon the footing of revelation, and having examined a variety of instances recorded in the sacred history, he concludes, that every known community of men have considered marriage as a public transaction, agreeably to the laws of this kingdom. But as national institutions, examples from scripture, and the most rational deductions from the moral fitness or unfitness of things, strike but feebly on the mind, and are seldom able to controul the favourite inclinations of the licentious, the author, in the last place, appeals to the natural dictates of the human heart; and pathetically represents the distresses in which a tender female and an innocent offspring might be involved, in consequence of that illegal connection which is the subject of this letter.

IX. *Voyages and Travels in the Levant; in the Years 1749, 50, 51, 52. Containing Observations in Natural History, Physick, Agriculture, and Commerce: particularly on the Holy Land, and the Natural History of the Scriptures. Written originally in the Swedish Language, by the late Frederick Hasselquist, M. D. Fellow of the Royal Societies of Upsal and Stockholm. Published, by Order of her present Majesty the Queen of Sweden, by Charles Linnæus, Physician to the King of Sweden, Professor of Botany at Upsal, and Member of all the Learned Societies in Europe. 8vo. Pr. 5s. Davis and Reymers.*

THE modern Swedes bid fair to atone for the literary ravages committed by their Gothic ancestors, and do equal honour to their country by the encouragement they gave to the merit, and the regard they have paid to the memory of this author.—True genius is ever ardent in its pursuits, and often by proposing what was impossible, has effected what has been deemed to be impracticable—Dr. Hasselquist is a recent and an illustrious example of the above observation.

Under every discouragement of indigent circumstances and a destitute orphancy, his genius impelled him so strongly to the study of natural history, that he formed the more than romantic resolution of travelling from Sweden to Palestine in search of knowledge, and to wipe away an oblique reproach thrown out against naturalists by his master Linnæus, as if the productions

of the two Indias were better known than those of the Holy Land, and of the countries where the scenes of scripture history are laid. All the difficulties, some of them apparently insurmountable, urged by his above-mentioned master and friend, vanished before the warmth of his passion to perform the voyage. His countrymen, both in their collective and private capacities, had the glory to second his noble ardor; he performed his purpose, but died on his return, and left the public of England to repine at having been preceded by Sweden in the practice of true literary munificence.—Hasselquist was maintained and supported by living patrons, and not by obituary bequeathments.—But ought we not to consider how *superior* the Swedish is to the English nation in riches, and ready money?

Hasselquist, like a true genius, seems to have been above all considerations of poverty or a goal, for when he died in the neighbourhood of Smyrna, his creditors seized all his collections and curiosities for a debt of 350*l.* which he had contracted on his travels. We are not authorised to say whether his MSS and effects might not have been disposed of for that sum; but it is certain that the debt was paid, and the collections redeemed by the present queen of Sweden out of her privy purse; and that they are now deposited at her palace of Drottningholm.

Dr. Hasselquist is as entertaining a traveller as he is an instructive naturalist: his descriptions of men, manners, and places, are simple, but just and lively; and his unaffected style convinces us of his candour.

We wish the limits of our undertaking would permit us to give some extracts from this curious and entertaining work, which suffers greatly by the translation (executed by a Swedish gentleman); but perhaps this inaccuracy may be owing to the nature of the original language, and is not to be remedied but by consulting other authors who have treated of the same subject. As to the work itself, it is divided into two parts: the first contains the author's voyage to Smyrna; his travels thro' Egypt, the Holy Land, and Syria, and his voyages to Cyprus, Rhodes, and Chio. The second, which is perhaps the most valuable part of the work, treats of the quadrupeds, birds, amphibia, fish, insects, worms, plants and stores of the places he visited; the natural history of Palestine, the plants and animals mentioned in the Holy Scriptures, *Materia Medica*, diseases and their remedies, observations on commerce, and the author's letters to Dr. Linnæus.

As this writer relates only what he saw, he is not apt to break into his reader's entertainment by wild criticisms, and conjectures, that are so fashionable with modern travellers; we own, therefore, that we have read his work with more satisfac-

tion

tion than any of the same kind we have met with for some time; and we sincerely think it a valuable acquisition to the republic of letters.

X. *An historical and critical Account of the Life of Charles II. King of Great-Britain. After the Manner of Mr. Bayle. Drawn from original Writers and State-papers. To which is added, an Appendix of original Papers, now first published. By William Harris, D. D. In 2 Vols. 8vo. Pr. 16s. Millar.*

WE have already (see vol. XII. p. 381.) paid our compliments to this botcher of history, this discoverer of secrets that are hid from no eye, this publisher of letters that convey no information; and of anecdotes that have no meaning. Is there a Royalist now alive, who will deny that Charles the Second was a very naughty boy, and that he lyed, dissembled, and w——red; both at home and abroad; that his principles were arbitrary; and that he would have been glad rather to have held his sceptre at second-hand from the French king, provided he could have been secure in the indulgence of his vices and luxuries, than have been subjected to the checks and prying eyes of a parliament.

But could not this have been said without raking up, as this compiler does, all the filth of history, and loading his page with quotations from Needham, Ludlow, Burton, and above twenty other writers of characters either so doubtful or so infamous, that their testimonies, instead of strengthening, serve to discredit even the best cause?

With regard to the lying and dissimulation of Charles, no prince was ever more excusable than he was upon those heads; for he was obliged to be on his guard against the greatest liars and hypocrites that perhaps ever existed. We do not pretend either to excuse or to disguise his amours; but had he been equal to the virtues of his grandfather, Henry the Great, it is doubtful whether he would not have been Henry's inferior in his vices; and yet Dr. Harris will scarcely be able to convince the world, that Henry was not a great and wise prince, and deservedly accounted the father of his people. In short, it would be easy for a red-hot Royalist to compile and huddle together, in the Harriisian manner, such a history (and from much better authorities) as would scower the character of Charles from all our author's blackening.

Though we have perhaps as high ideas as any republican in England, of the principles upon which Charles the First was originally opposed by his parliament; yet we cannot,

without horror, read the following quotation, in which this compiler, after declaiming against the severities shewn to the regicides at the time of the restoration, thus proceeds :

‘ To return.—In the king, this might have been excusable. But that a house of commons, the leading men of which had generously withstood Charles I. in arms, in defence of their liberties ;—for these men to treat thus their coadjutors in their noble work, because they were desirous of perfecting, and actually compleated it, was highly unjustifiable. If indeed no power, no person, no community or body of men, not the people, either collectively or representatively, have any coercive power over the person of the king, by the fundamental laws, as was asserted by Sir Orlando Bridgman on this occasion ; then the king’s judges had no reason to complain. But if this doctrine was true, then were the leaders in the house of commons, who had waged war with the late king, and held him too in safe custody till he would comply with their terms, traitors also ; and liable to a like judgment. But as they denied this, and took care to vindicate their own arming against the king, and permitted not their hostile proceedings, in any act of parliament, to be called rebellion ; it plainly appears, that they themselves must have held a very different doctrine, and ought not to have set an example so fatal to posterity. ‘ If a king deserves,’ says an excellent writer, ‘ to be opposed by force of arms, he deserves death : if he reduces his subjects to that extremity, the blood spilt in the quarrel lies on him :—the executing him afterwards, is a meer formality.’ ‘ This is unanswerable. And whether Charles I. by exercising tyranny, was not the occasion of his own and his people’s calamities, is freely left to the judgment of the intelligent reader.—Besides, with submission, that could never be deemed an act of murder, which was intended as an act of safety and glory to the community. The king was in captivity, in consequence of an unsuccessful war with his people.—And why—in the name of common sense—must he be exempted from a fate he would certainly have inflicted on his opponents, had he been in their case and they in his ?—These men, indeed, had no power, according to the ancient settled laws of the kingdom, to deal thus with the king.—But what had laws to do in war ? The moment hostilities commenced, law, as far as related to the several branches of the legislature, ceased :—the sword was to decide the quarrel ; and whatever the victor had a right to demand of the vanquished, the vanquished ought to submit to. At the lowest, this is self-preservation ; which is justly procured, though it be by the death of the adversary. Had these men offended against the statute of Treasons in times of settled government, it would have been right to have indicted them

them

them thereon; and they might have been justly told, that no man can justify treason. But the law, properly, was out of the case; though the lawyers, as usual, made much of it, and very virulently exclaimed against parricides, regicides, and traitors. In short, as there had been great excesses among all parties, and each thought they had reason to complain of another; and as the nation seemed, at this time, to be filled with a common joy; a total act of indemnity ought to have been enacted, for all former proceedings.'

It is hard to say, whether the doctrine contained in the above detestable quotation is more false in fact, or destructive of government. It is not this author's fastidious and ridiculous pronouncing the quotation from the honourable gentleman to be unanswerable that will render it so; for the doctrine it contains is as contrary to the truth of history as to the principles of government, and was disclaimed in the strongest terms by the parliament of England, and by those who were the most forward to appear in arms against Charles. They never pretended to enter into any other than a defensive war; and even when the means of that defence became offensive, they pleaded necessity, and the most tender regard for his majesty's person. An opposition may become criminal in the progress, and yet be justifiable in its commencement. Such were the sentiments of the parliament who opposed Charles; for he had no sooner yielded to those propositions for which they took up arms, than they agreed to treat with him: but the army by force took his person and the treaty out of their hands.

From that instant neither parliament nor house of commons existed in Great-Britain, and there was an end of all judicial and legislative power, but what was usurped by a set of lawless ruffians, whom our author most iniquitously and absurdly affects to call sometimes by the name of the commons and sometimes the parliament of England, the better to blind his readers. Every act of violence committed by such men against the king became treason, and every life that was lost, either in the field, upon scaffolds, or otherwise, was murder.

Upon the whole, the principles of this author are not more pernicious as a politician, than his abilities are contemptible as an historian. Instead of reasoning, he is perpetually obtruding upon his reader despicable strains of declamation, and dull scraps of poetry; nor does he even make an advantageous use of the trite, paltry authorities that lie before him; so that never had any cause a weaker advocate than that which he has undertaken.

XI. *The Life of Mr. James Quin, Comedian. With the History of the Stage from his commencing Actor to his Retreat to Bath. Illustrated with many curious and interesting Anecdotes of several Persons of Distinction, Literature, and Gallantry. To which is added, a genuine and authentic Copy of his last Will and Testament. Dedicated to David Garrick, Esq. 12mo. Pr. 1s. 6d. Bladon.*

BIOGRAPHY may be considered as a useful and entertaining study, since there are few lives offered to the public which are not intimately blended with some important transactions, or some curious occurrences: it creates an emulation in the rising generation to see merit handed down to posterity in the annals of fame; and there are scarce any departments in life, which, when properly filled, may not reflect a lustre upon him who has discharged his duty. It is true, Shakespeare himself has placed the vocation of an actor in no very advantageous point of view; but then it is he *who frets and struts his hour upon the stage*, that is never heard of more. The man who can with elegance express every tender and noble passion, display all the emotions of love, jealousy, rage, horror, virtue, patriotism, must be endued with a soul susceptible of the most elevated ideas, and must therefore be an ornament to society. The stage may be considered as a double source of genius; and though the actor is often buried with the man, we cannot but approve every judicious attempt to rescue merit from oblivion.

The work before us is intended to record a person, who, for a succession of years, afforded the lovers of the drama an agreeable and rational amusement; being the most capital performer of his time in many walks of tragedy and comedy; and who, to the circle of his extensive acquaintance, was a most agreeable and facetious companion, a sincere friend, and an honest man. The editor tells us, in his introductory chapter, 'That his jokes may be called the standing jests of the town; but those who have hackneyed some of them, and murdered others, have scarce ever entered into the most cursory part of his life or character; and yet, according to Mr. Addison, the best story in the world loses its greatest poignancy, when we are unacquainted with the hero. This, amongst other considerations, induced the editor of this performance to attempt an essay towards the life of Mr. James Quin, in hopes that some future biographer may from these materials, and such others as he can obtain, transmit to posterity the memory of a man, who has diverted the present age in public and private—upon the dramatic stage, as well as that of life; who was one of the best actors and most facetious
men

men of his time ; who was at once the gentleman and the scholar—the philosopher and the critic—the humourist and the moral man—the scourge of knaves and fools, and the admiration of the sensible and good. Such are the outlines of the picture before us ; in every respect an original, and indeed inimitable ; yet not without defects and blemishes in some of the features, and in various parts of the drapery. Perfection is not the lot of humanity, and an honest historian scorns to flatter.—The histories of the stage, the annals of the theatre, scarce mention him either as an actor or a man ; so that what is here offered the reader, is principally gathered from conversation and acquaintance.’

There are indeed many new and entertaining anecdotes interspersed throughout the work, which tend to illustrate the various revolutions of the stage, the different periods of theatrical history, and the successive gradation of dramatic literature, during the course of Mr. Quin’s representation. For the amusement of our readers, we shall give the outlines of Mr. Quin’s life, as related by his biographer, though we shall not pretend to vouch for their authenticity.

We find that Mr. Quin was born in St. Paul’s, Covent-garden, in the year 1693 ; and, after having received a liberal education, was destined for the study of the law : but his father dying before he had made any great progress in this pursuit, and finding himself in very narrow circumstances, he changed his plan of operations, and resolved to make an attempt upon the stage, where he was more likely to succeed. ‘ He had many requisites to form a good actor : an expressive countenance ; a marking eye ; a clear voice, full and melodious ; an extensive memory, founded upon a long application to our best classic authors : an enthusiastic admiration of Shakespeare ; a happy and articulate pronunciation ; and a majestic figure. He had for some time associated with most of the capital actors of this period ; he was frequently in company with Booth and Wilks, and formed a very strict intimacy with Ryan. It was to the last of these that he opened his mind with respect to coming upon the stage. Ryan was charmed to find his friend so sincerely approve of his plan of life, as to be desirous of adopting it ; and he introduced him to the managers of the Theatre-royal in Drury-lane, who engaged him, in August 1717, to appear the succeeding winter.’

‘ Mr. Quin first made his appearance at Drury-lane, in the year 1718. At that time of day, seniority of date was considered with as much jealousy in the Green-room, as in the army or navy ; and an actor that should at once have rushed upon the town, with all the powers of a Betterton or a Booth, in a

capital character, would have been looked upon by his competitors for fame as little better than an usurper of talents and applause. Besides, the manager considered acting as a mere mechanical acquisition, that nothing but time could procure; and therefore every one of his company was to serve his apprenticeship before he attempted being even a journeyman actor. This accounts for Quin's remaining for a long time the mere scene drudge, the faggot of the drama. He, at length, however, performed some capital parts, and his name made its appearance in the bills (though not in CAPITALS) annexed to Banquo in Macbeth, and the Lieutenant of the Tower in Richard the Third.

‘ It was not till the year 1720, that he had an opportunity of displaying his great theatrical powers. Upon the revival of the Merry Wives of Windsor at Lincoln's-Inn-Fields, of which the late Mr. Rich was then manager, there was no one in the whole company who would undertake the part of Falstaff; Rich was therefore inclined to give up all thoughts of representing it, when Quin happening to come in his way, said, If he pleased, he would attempt it.—“ Hem!” said Rich, taking a pinch of snuff—“ You attempt Falstaff!—why (hem!) you might as well think of acting Cato after Booth.—The character of Falstaff, young man, is quite another character from what you think (taking another pinch of snuff); it is not a little snivelling part, that—that—in short, that any one can do.—There is not a man among you that has any idea of the part but myself.—It is quite out of your walk.—No, never think of Falstaff—never think of Falstaff—it is quite—quite out of your walk, indeed, young man.”

‘ This was the reception his first effort of stepping out of the Faggot-walk met with, and for some days he laid aside all thoughts of ever doing Falstaff, or indeed speaking upon the stage, except it were to deliver a message. Ryan, who at that time had the ear and confidence of Rich, having heard Quin, long before he thought of coming upon the stage, repeat some passages in the character of Falstaff, prevailed upon the manager to let Quin rehearse them before him; which he accordingly did, but not much to his master's satisfaction. However, as the case was desperate, and either the Merry Wives of Windsor must have been laid aside, or Quin perform Falstaff; this alternative, at length, prevailed upon Rich to admit James into this part.

‘ The first night of his appearance in this character, he surprised and astonished the audience: no actor before ever entered into the spirit of the author, and it seemed as if Shakespeare had by intuition drawn the knight so long before for Quin only

to represent. The just applause he met with upon this occasion is incredible: continued clappings, and peals of laughter, in some measure interrupted the representation; though it was impossible that any regularity whatever could have more increased the mirth, or excited the approbation of the audience. It would, however, be injustice to the other performers, not to acknowledge that they greatly contributed to the success of the piece, which had a very great run, and was of eminent service to the company. Ryan was excellent in the part of Ford: Spillar, reckoned among the greatest comedians of that time, performed one of his strongest parts, that of Doctor Caius; and Echeine, another very good actor, did Justice Shallow.

When Quin first engaged at Drury-lane, about the year 1731, he succeeded the elder Mills in all the capital parts of tragedy; and Delane supplied his place at Lincoln's-Inn-Fields, after having performed for some time with tolerable success at Goodman's-Fields. But it was upon Booth's quitting the stage, on account of his illness, that Quin shone forth in all his splendor; and yet he had the diffidence, upon the first night of his appearing in Cato, to insert in the bills, that *the part of Cato would be only attempted by Mr. Quin*. The modesty of this invitation produced a full house, and a favourable audience; but the actor's own peculiar merit effected more. When he came to that part of the play where his dead son is brought in upon the bier, Quin, in speaking these words,

Thanks to the gods!—my boy has done his duty!

so affected the whole house, that they cried out with a continued acclamation, *Booth outdone! Booth outdone!*

'Yet this was not the summit of his applause; for when he repeated the famous soliloquy, he was *encored* to that degree, that, though it was submitting to an impropriety, he indulged the audience with its repetition.'

He was now at the summit of his profession, where he remained for full ten years without a rival, which was not till Mr. Garrick made his appearance at Goodman's-Fields, in the year 1740-1. 'At the end of the winter of the year 1748, Quin, having taken umbrage at Rich's behaviour, retired in a fit of spleen and resentment to Bath, notwithstanding his being under engagements to that manager. Though Rich ought to have known that Quin never put up with any insult, and though he too late repented of what he had done, yet he thought, by treating him with silent contempt, to make him submit to his own terms. On the other hand, Quin, whose generous heart began now to relent having used his old acquaintance so cavalierly, resolved to sacrifice his resentment to his

friendship, and wrote early the next season a laconic epistle to Rich in these words :

I am at Bath.

QUIN.

‘ Rich thought this by no means a sufficient apology for his behaviour, and returned an answer in almost as laconic, though not quite so civil a manner.

Stay there and be damned.

RICH.

‘ This reply cost the public one of the greatest ornaments of the stage ; for as he and Mr. Garrick did not agree very well together whilst they continued rival actors, he could not brook submitting to his competitor in dramatic fame ; and as he now took a firm resolution of never engaging again with *so insolent a blockhead*, as he styled Rich for this answer, there was no theatrical door open for him, without he had turned opera-singer. He, nevertheless, came from Bath, in the year 1749, to play the part of Othello at Covent-garden theatre, for the benefit of the unhappy sufferers by the fire in Cornhill, which happened on the 25th of March, in the year 1748 ; and he afterwards continued many successive years to come constantly to London, to perform the part of Falstaff, for his old and trusty friend Ryan ; but in the year 1754, having lost two of his front teeth, he was compelled to decline the task, and wrote a comic epistle to Ryan upon the occasion.

My dear Friend,

Here is no person on earth, whom I would sooner serve than RYAN — but, by G—d, I will whistle Falstaff for no man.”

‘ Mr. Quin had, during the course of his acting, from his judgment in the English language, and the knowledge of the history of Great Britain, corrected many mistakes which our immortal bard Shakespeare had by oversight, or the volatileness of his genius, suffered to creep into his works ; he also changed many obsolete phrases in his favourite poet, and restored the proper pronunciation of various words to the stage, from whence it had been long banished. These talents, joined to his merit as an actor, recommended him to the observation of his late Royal Highness the Prince of Wales, father to his present Majesty, who appointed him to instruct his children in the true pronunciation of their mother tongue. In order to accomplish this the more effectually, it was necessary they should accustom themselves to the reading of Milton, and some of our best dramatic poets ; this naturally created in them a desire to perform the parts they rehearsed ; and his late royal highness, who was
a tender

a tender and indulgent father, readily gratified their inclination. Mr. Quin perfected his royal pupils in their parts, and his present Majesty, with his brothers and sisters, represented several plays under his tuition at Leicester-house.

‘ Nothing could surpass the joy he felt, when he was from time to time informed of the virtuous and gracious disposition of his royal pupil, contemplating with pleasure the felicity of the nation under so good and just a prince; and upon being informed with what elegance and noble propriety his Majesty delivered his first gracious speech from the throne, he cried out in a kind of extasy—“ Ay—I taught the boy to speak !”—— Nor did his Majesty forget his old tutor, though so remote from court; for it is positively averred, that soon after his accession to the throne, he gave orders, without any application being made to him, that a genteel pension should be paid Mr. Quin during his life.

‘ It is true, that Mr. Quin was not in absolute need of this royal benefaction; for, upon quitting the stage, he thought it was prudent to make some provision for the remainder of his days; and as he was never married, and had none but distant relations, he resolved to sink half of his small fortune, in order to procure an easy competence. The duke of B——, who always professed a great regard for him, hearing of his design, sent for him, and very generously told him, that he would grant him an annuity for his life, upon much better terms than any he could procure from persons who made a profession of granting annuities; and so in reality he did; for Mr. Quin obtained two hundred pounds a year for two thousand pounds. With this provision then, and about two thousand more he had in the funds, he retired to Bath, a place he had always in his eye for a retreat, as the manner of living, and the company that associated there, were so entirely consonant to his plan of life: he accordingly hired a house there, and had it fitted up in a decent, not elegant, manner.

‘ We may now suppose Mr. Quin at Bath; but before we fix him there for good, we must relate an adventure that happened at the Bedford coffee-house about this time. The Cibber, whose impertinence constantly kept pace with his vanity, having taken something amiss that Quin had said concerning his acting, came one night strutting into the coffee-house; and having walked up to the fire-place, he said, “ He was come to call that *capon-loined rascal* to an account for taking liberties with his character.” Somebody told him, that he had passed by Quin, who was sitting at the other end of the room in the window—“ Ay, so I have, sure enough, says he; but I see he is busy talking to Rich, and I won’t disturb them now; I’ll

take

take another opportunity.”—“ But,” continued his informer, finding the backwardness of Cibber, and willing to have some sport, “ he sets off for Bath to-morrow, and may not, perhaps, be in town again this twelvemonth.”—“ Is that the case,” said Cibber, (somewhat nettled at finding his courage was suspected) “ then I ll e’en chastise him now.”—Upon this, he goes up to Quin, and calls out aloud, “ You—Mr. Quin, I think you call yourself, I insist upon satisfaction for the affront you gave me yesterday—demme.”—“ If you have a mind to be flogged, replied Quin, I’ll do it for you with all my heart, d—mn me.” “ Draw, Sir, resumed Cibber, or I’ll be through your guts this instant.”—“ This, said Quin, is an improper place to rehearse Lord Foppington in; but if you’ll go under the Piazza, I may, perhaps, make you put up your sword faster than you drew it.”—Cibber now went out; Quin followed; when they immediately drew—Cibber parried, and retreated as far as the garden tails, when Quin, tired with trifling so long, made a lunge, in doing which he tumbled over a stone: Cibber taking the advantage of the accident, made a thrust at him, slightly wounded him in the forehead, and run off full speed towards the church, as if for sanctuary.

‘ From the time that Quin retired from the stage, a good harmony subsisted, and a regular correspondence was carried on, between Mr. Garrick and him; and when he paid a visit to his friends in this metropolis once a year, as he generally did in autumn, he as constantly passed a week or two at Mr. Garrick’s villa at Hampton. His last excursion thither in the summer of 1765, was productive of the most agreeable sallies of wit and merriment: Mr. Garrick’s travels furnished such new and entertaining topics of discourse, and Mr. Quin’s remarks such unexpected strokes of fancy, as enlivened the conversation to a degree that is almost incredible.

‘ During the stay he made at Hampton, he had an eruption on his hand, which the faculty were of opinion would turn to a mortification; and this intimation greatly damped his spirits, as the thought of losing a limb appeared to him more terrible than death itself: he therefore resolved, let what might be the consequence, not to suffer an amputation. Whether this dreadful perspective so violently affected his spirits as to throw him into a hypochondria, or whether the natural bad habit of his body brought on a fever, this much is certain, that one of the malignant kind succeeded; and when he was out of all danger with respect to his hand, he was carried off by this fatal disorder.

‘ During his illness, he had taken such large quantities of bark, as to occasion an incessant drought, which nothing could assuage;

affuage; and being willing to live as long as he could without pain, he discontinued taking any medicines for upwards of a week before his death, and during this period he was in very good spirits. The day before he died he drank a bottle of claret, and being sensible of his approaching end, he said, "He could wish that the last tragic scene were over, though he was in hopes he should be able to go through it with becoming dignity." He was not mistaken, and departed this life on Tuesday the 21st of January 1766, about four o'clock in the morning, in the seventy-third year of his age.'

We should have expected, from a man of Mr. Quin's disposition, something whimsical and humorous in the form and expressions of his will, as he made it whilst he was in good health, and enjoyed his usual spirits; yet in the testament annexed to this performance, and which we believe to be authentic, the following *item* is the only one out of the common road. "*Item*, I give and bequeath, *as by a very foolish promise*, to Daniel Leckie, my gold repeating watch, chain and seals."

We cannot dismiss this article without reproving the author for his severity upon the late Mr. Rich, and think he might have been more sparing of his ill-natured reflections upon Mr. D. master of the ceremonies at Bath, and some other living persons whom he treats very cavalierly.

XII. *The Faithful Fugitives: or Adventures of Miss Teresa M——. In a Series of Letters to a Friend.* 12mo. Pr. 3s. Vernor.

EVERY modern novel that is published seems to threaten fresh labour to the Reviewers; that sort of labour equally devoid of the *utile* or the *dulci*.—We either travel through a barbarous uncultivated soil, where the unpolished inhabitants are so ignorant and uncivilized, that they compel every accidental passenger to blush at their indecency and folly; or else we are whirled into the regions of improbability and extravagance, where every incident is supernatural, and every character ridiculous.

The performance before us partakes more of the latter than the former species. The heroine of the story is the daughter of a clergyman, descended from an honourable and ancient, thought not a wealthy family in Wales; her mother was the daughter of a rich West India merchant, who was so disobliged with her choice of a consort, that from the day they were joined he would never consent to see his child. Miss Teresa's education was the principal care of her parents; but before this could be
far

far advanced, her mother died, and her father did not long survive her, consigning his daughter to the care of his sister, who behaved very well to her till she was about sixteen, when the heir of Sir James Lovell, a neighbouring baronet of great estate, secretly pays his addresses to her cousin; but finding Teresa more to his mind, he changes the object of his passion, and our heroine's heart is sympathetically affected with Mr. Lovell. Her aunt having discovered the reason of her daughter's being slighted, avenges her cause upon Teresa, and at length thinking there can be no practicability of effectually destroying this rivalry but by Teresa's destruction; introduces a lover to her niece, who upon the second visit attempts her virtue, which is most critically preserved by Mr. Lovell's appearance. She is now persuaded to quit her aunt, and places so much confidence in her lover, as to elope with him; he very generously offers her his hand, which, notwithstanding the violence of her passion, she most heroically refuses, though she has no other subsistence than what he procures her, and is entirely at his mercy. Mr. Lovell, nevertheless, places her with lady Sewel, one of his acquaintances, who becomes jealous of her, and turns her out of doors: she is hired as a servant by a dowager, who proves to be lord Clarey's mother, the very person who had declared a passion for her at lady Sewel's, and thereby given her ladyship umbrage. He contrives to get her to his country retreat, where his servants are subservient to his designs, lord Clarey being depicted a most infamous and profligate rake, who sticks at nothing to gratify his brutal passions. Here he makes a thousand protestations of his sincerity and love; but she rejecting all his proposals, he stabs himself, is given over, and she waits upon him at his request when he is just expiring—but, strange to tell, the wound was imaginary, and his lordship having got her in his possession, he is upon the very brink of ravishing her, when the house takes fire, and her honour is once more miraculously preserved. Having escaped out of the window from his lordship and the flames, she travels on foot, and meets with a gentleman who is well acquainted with her lover, and gets into very good company again, upon a genteel footing. Her lover, in the mean while, serves a campaign in Germany, is taken prisoner, carried to France, fights a duel, his antagonist kills himself, after being disarmed, and comes alive again; and now the lovers meet,—but then it is only to part, or else the story would end: for when they are going to be very happy, Teresa is informed that Mr. Lovell is betrothed to another, and that she has a child by him; whereupon, without having any eclairsissement from him, she flies away to the East Indies; has a fond admirer killed at Bombay
by

by an imaginary rival ; meets Mr. Lovell at the Cape of Good Hope amongst the Hottentots ; returns to England without being married, though his father is now reconciled to the match, and she has a fortune left her that puts her upon a level with Mr. Lovell. The evening before their intended nuptials, he meets with Lord Clarey ; they fight, his lordship is wounded, and away flies Lovell to France ; the ship is cast away ; he is taken up by a Portuguese trader, and carried to Lisbon, when a lady falls in love with him, and because he will not marry her, the lady's cousin calls him to account ; the kinsman is wounded, and Lovel thrown into prison, from whence he is released only to be conveyed to a dungeon for speaking ill of the holy office ; however, he at length obtains his liberty, comes to England—and *they are married*,—which perhaps the reader may imagine might have been as well performed at first setting off, without either of the lovers having travelled so far and met with so many perplexities,——but then what would have become of the author and his two hundred and thirty-seven pages ?

To point out all the extravagant improbabilities of this narration, would require almost as many pages as the author has taken to relate it ; we cannot, however, help asking him, how could he venture his heroine to visit lord Clarey, when he was poisoned by mistake, after the marvellous escape she had from him, when nothing but the conflagration of his house could save her ? Such miracles are not wrought every day, and the story of the poison might have been equally an imposition with that of the wound.

We must, however, acknowledge that this surprising narrative is written in a better stile than the generality of modern novels, though we think it by far too inflated to flow from a female pen in an epistolary correspondence.

XIII. *The Clandestine Marriage, a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By George Colman and David Garrick. 8vo. Pr. 1s. 6d. Baldwin.*

THE plan of this play is very simple ; and the fable, we have reason to believe, has been really acted in more private families than one. A young gentleman (Lovewell) bred to trade under a city merchant (Sterling), falls in love with, and secretly marries, an amiable young lady (Fanny), Sterling's youngest daughter, while a treaty of marriage is on foot, and on the point of being consummated, between her elder sister and Sir John Melvil, a near relation to Lord Ogleby, a nobleman

nobleman whose natural parts and virtues are obscured by fashionable affectation and self-conceit, kept alive by the breath of adulation. The intended union between Sir John Melvil and Miss Sterling is professedly a match of interest, old Sterling engaging to give her eighty thousand pounds for her portion, that his blood might be inoculated into a noble family; and three lawyers arrive at his country-seat in order to settle the writings. Affection was the only inducement of Fanny and Lovewell for entering into the connubial bond: and, on the opening of the piece, certain reasons are hinted for *divulging* their marriage, lest consequences should unseasonably *discover* it. Lovewell resolves to impart the secret to his friend Sir John Melvil; which that gentleman prevents by previously acquainting him, in confidence, that he is in love with Miss Fanny, and insinuating that she does not think unfavourably of his person; at the same time he desires Lovewell to acquaint her with his passion, and tell her that he is determined to ask her in marriage from her father, instead of her elder sister. Miss Fanny and Sir John have an interview, in which they are surprized by Miss Sterling, just as the innamorato is kissing Fanny's hand, she endeavouring to break from him. Consequences, easily imagined, attend this discovery: Sir John, in the mean time, at a conference with Sterling, solicits to have Fanny in marriage, on condition of taking her with thirty thousand pounds less than had been stipulated for her elder sister: to this Sterling consents, provided the change is agreed to by his sister (Mrs. Heidelberg), a widow lady, upon whose vast fortune he has great dependance; but when the matter is opened to her, she obstinately refuses her assent to Sir John's desire. Upon this, he and old Sterling agree to apply to lord Ogleby, (for whose high quality Mrs. Heidelberg entertains a profound respect) for his interest in favour of their scheme; but Mrs. Heidelberg, to over-turn it entirely, resolves to send Fanny to town next morning. Lord Ogleby protests against that measure, and is flattered by a Swiss dependant that Fanny is in love with him.

In fine, Lovewell and Fanny resolve that, if possible, she shall make lord Ogleby their friend, and engage him to divulge the secret. In consequence of this resolution, Fanny accosts him; but her discourse and manner are so ambiguous, that they confirm his lordship in the opinion that she is in love with him; and, as she is not sufficiently explicit, but refers him to Lovewell, this strengthens his belief into certainty; he accordingly proposes himself as a match for Fanny, to which her father agrees. The distress and confusion occasioned by this mistake and proposal of lord Ogleby, is considerably heightened
by

by his lordship's acquainting Lovewell with his intended marriage, just at the time when Sir John Melvil applies to him for leave to pay his addresses to Fanny, and to engage Mrs. Heidelberg to favour them.

The last act discovers Mrs. Heidelberg and Miss Sterling secreted in a gallery that leads to several rooms, particularly that of Miss Fanny, with whom they are very positive Sir John is shut up. Several complicated scenes follow, and old Sterling is called out of bed, that he may be witness to his daughter's shame. The uproar brings lord Ogleby and the lawyers into the same gallery; and, whilst they are preparing to unlock Fanny's door, Sir John Melvil joins their company. Soon after, Fanny and Lovewell come out of the suspected chamber, to the amazement of the whole company, and declare that they have been married four months. His lordship, who is possessed of a good heart, notwithstanding he has many failings, espouses their cause, and persuades the father to forgive them; which Mrs. Heidelberg likewise does, *because the girl is ruined.*

The characters in this play are as common (and therefore just) as its plan is simple. The authors have stuck to living manners, which, excepting, perhaps, in the character of lord Ogleby, they have not attempted to heighten. The Swiss toad-eater, Canton, is admirably well drawn. His sycophantry is of an uncommon species, and but lately imported. We visit few country-houses of merchants grown rich by trade, without either native or acquired elegance of manners, but we meet with a Sterling, who mistakes fashion for taste and expence for magnificence. Mrs. Heidelberg's affectation, purse-pride, and passion for nobility, are familiar to our eyes; but we think the authors might have exhibited them to much more advantage in a race of mortals on the other side of the Atlantic, than in the person of a Dutch merchant's widow. Sir John Melvil is one of those beings we are daily conversant with, and who, by having no character at all but what is attached to their fortune and title, are welcome companions and easy friends among the polite and great. We have not seen in modern comedy a more just exhibition of real manners than in the scene where Sir John persuades Sterling to give him his younger daughter. It is one of those Terentian conversation-pieces which is indebted neither to wit, humour, or accident, but to a close observation of human nature. Miss Sterling is at once indifferent, proud, passionate, and vindictive. Fanny is an amiable, and Lovewell a worthy, character, but without any strong markings. All the inferior characters are drawn with great truth, but especially that of Betty, Fanny's maid. As to the lawyers, they shall speak for themselves in the following detached scene:

A ball. Enter a servant leading in Serjeant Flower, and Counsellors Traverse and Trueman—all booted.

Servant. This way, if you please, gentlemen! my master is at breakfast with the family at present—but I'll let him know, and he will wait on you immediately.

Flower. Mighty well, young man, mighty well.

Servant. Please to favour me with your names, gentlemen.

Flower. Let Mr. Sterling know, that Mr. Serjeant Flower, and two other gentlemen of the bar, are come to wait on him according to his appointment.

Servant. I will, Sir.

[*going.*

Flower. And harkee, young man! [*servant returns.*] Desire my servant—Mr. Serjeant Flower's servant—to bring in my green and gold saddle-cloth and pistols, and lay them down here in the hall with my portmanteau.

Servant. I will, Sir.

[*Exit.*

Manent Lawyers.

Flower. Well, gentlemen! the settling these marriage-articles falls conveniently enough, almost just on the eve of the circuits.—Let me see—the Home, the Midland, and Western,—ay, we can all cross the country well enough to our several destinations.—Traverse, when do you begin at Hertford?

Traverse. The day after to-morrow.

Flower. That is commission-day with us at Warwick too.—But my clerk has retainers for every cause in the paper, so it will be time enough if I am there the next morning.—Besides, I have about half a dozen cases that have lain by me ever since the spring assizes, and I must tack opinions to them before I see my country-clients again—so I will take the evening before me—and then *currente calamo*, as I say—eh, Traverse!

Traverse. True, Mr. Serjeant—and the easiest thing in the world too—for those country-attornies are such ignorant dogs, that in case of the devise of an estate to A. and his heirs for ever, they'll make a query, whether he takes in fee or in tail.

Flower. Do you expect to have much to do on the Home circuit these assizes?

Traverse. Not much *nisi prius* business, but a good deal on the crown side, I believe.—The gaols are brimfull, and some of the felons in good circumstances, and likely to be tolerable clients.—Let me see! I am engag'd for three highway robberies, two murders, one forgery, and half a dozen larcenies, at Kingston.

Flower. A pretty decent gaol-delivery!—Do you expect to bring off Darkin, for the robbery on Putney-Common? can you make out your *alibi*?

Traverse.

Traverse. Oh, no! the crown witnesses are sure to prove our identity. We shall certainly be hanged: but that don't signify.—But, Mr. Serjeant, have you much to do? any remarkable cause on the Midland this circuit?

Flower. Nothing very remarkable,—except two rapes, and Rider and Western at Nottingham, for *crim. con.*—but, on the whole, I believe, a good deal of business.—Our associate tells me, there are above thirty *venires* for Warwick.

Traverse. Pray, Mr. Serjeant, are you concern'd in Jones and Thomas at Lincoln?

Flower. I am—for the plaintiff.

Traverse. And what do you think on't?

Flower. A nonsuit.

Traverse. I thought so.

Flower. Oh, no manner of doubt on't—*luce clarius*—we have no right in us—we have but one chance.

Traverse. What's that?

Flower. Why, my lord chief does not go the circuit this time, and my brother Puzzle being in the commission, the cause will come on before him.

Trueman. Ay, that may do, indeed, if you can but throw dust in the eyes of the defendant's council.

Flower. True.—Mr. Trueman, I think you are concern'd for lord Ogleby in this affair? [to Trueman.]

Trueman. I am, Sir—I have the honour to be related to his lordship, and hold some courts for him in Somersetshire—go the Western circuit—and attend the sessions at Exeter, merely because his lordship's interest and property lie in that part of the kingdom.

Flower. Ha!—and pray, Mr. Trueman, how long have you been called to the bar?

Trueman. About nine years and three quarters.

Flower. Ha!—I don't know that I ever had the pleasure of seeing you before.—I wish you success, young gentleman!

We wish the authors had not fallen into an error which is common with our painters, in not sufficiently finishing their extremities. Very little attention might have made the catastrophe more perfect and more pleasing; for we cannot help thinking that the denouement of the drama and the epopœia should have very different properties. However, we will venture to assert, that this comedy, as it now stands, has great merit, and, with a very few improvements, would excel any which has been exhibited on the English stage for many years past.

XIV. *Poems, chiefly Pastoral, by J. Cunningham.* 8vo. Pr. 5s.
Dodsley.

SEVERAL of these Poems have occasionally appeared in print. The greatest part of our readers must have seen the ballad intitled, *A man to my mind*, which, we find, is one of the productions of this writer. The present collection consists of pastorals, odes, prologues, epilogues, and other short compositions. The author has not extended any of his poetical essays to a considerable length; nor has he attempted to write on many elevated or serious subjects; we therefore do not apprehend that we shall depreciate his merit if we look upon his works as agreeable trifles. His numbers are generally easy and flowing, and his descriptions picturesque. In this respect the following thought, on the rising moon, is admirable:

‘ The moon, preceded by the breeze
That bade the clouds retire,
Appears, among the tufted trees,
A phoenix nest on fire.’

Nature presents an infinite variety of beautiful images to the view of all mankind. It is the business of the poet to select the most agreeable and romantic, and place them in a clear and striking light. In this he chiefly displays his abilities, and distinguishes himself from the mechanical composer of rhimes. Let the reader bear this observation in his mind, and he will perceive, by the following composition, that Mr. Cunningham is no contemptible poet.

DAY: A Pastoral. MORNING.

‘ In the barn the tenant cock,
Close to partlet perch’d on high,
Briskly crows, (the shepherd’s clock !)
Jocund that the morning’s nigh.
Swiftly from the mountain’s brow,
Shadows, nurs’d by night, retire :
And the peeping sun-beam, now,
Paints with gold the village spire.
Philomel forsakes the thorn,
Plaintive where she prates at night ;
And the lark, to meet the morn,
Soars beyond the shepherd’s sight.
From the low-roof’d cottage ridge,
See the chatt’ring swallow spring ;
Darting through the one-arch’d bridge,
Quick she dips her dappled wing.

Now

Now the pine-tree's waving top,
 Gently greets the morning gale :
 Kidlings, now, begin to crop
 Daisies, on the dewy dale.
 From the balmy sweets, uncloy'd,
 (Restless till her task be done)
 Now the busy bee's employ'd
 Sipping dew before the sun.
 Trickling through the crevic'd rock,
 Where the limpid stream distils,
 Sweet refreshment waits the flock
 When 'tis sun-drove from the hills.
 Colin's for the promis'd corn
 (Ere the harvest hopes are ripe)
 Anxious ;—whilst the huntsman's horn,
 Boldly sounding, drowns his pipe.
 Sweet,—O sweet, the warbling throng,
 On the white emblossom'd spray !
 Nature's universal song
 Echos to the rising day.

N O O N.

Fervid on the glitt'ring flood,
 Now the noontide radiance glows :
 Drooping o'er its infant bud,
 Not a dew-drop's left the rose.
 By the brook the shepherd dines,
 From the fierce meridian heat,
 Shelter'd, by the branching pines,
 Pendant o'er his grassy feat.
 Now the flock forsakes the glade,
 Where uncheck'd the sun-beams fall ;
 Sure to find a pleasing shade
 By the ivy'd abbey wall.
 Echo in her airy round,
 O'er the river, rock and hill,
 Cannot catch a single sound,
 Save the clack of yonder mill.
 Cattle court the zephirs bland,
 Where the streamlet wanders cool ;
 Or with languid silence stand
 Midway in the marshy pool.
 But from mountain, dell, or stream,
 Not a flutt'ring zephir springs :
 Fearful lest the noontide beam
 Scorch its soft, its silken wings.

Not a leaf has leave to stir,
 Nature's lull'd—serene—and still !
 Quiet e'en the shepherd's cur,
 Sleeping on the heath-clad hill.
 Languid is the landscape round,
 Till the fresh descending shower,
 Grateful to the thirsty ground,
 Raises ev'ry fainting flower.
 Now the hill—the hedge—is green,
 Now the warblers' throats in tune ;
 Blithsome is the verdant scene,
 Brighten'd by the beams of Noon !

EVENING.

O'er the heath the heifer strays
 Free ;—(the furrow'd task is done)
 Now the village windows blaze,
 Burnish'd by the setting sun.
 Now he sets behind the hill,
 Sinking from a golden sky :
 Can the pencil's mimic skill,
 Copy the refulgent dye ?
 Trudging as the plowmen go,
 (To the smoaking hamlet bound)
 Giant-like their shadows grow,
 Lengthen'd o'er the level ground.
 Where the rising forest spreads,
 Shelter, for the lordly dome !
 To their high-built airy beds,
 See the rooks returning home !
 As the lark with vary'd tune,
 Carols to the evening loud ;
 Mark the mild resplendent moon,
 Breaking through a parted cloud !
 Now the hermit howlet peeps
 From the barn, or twisted brake ;
 And the blue mist slowly creeps,
 Curling on the silver lake.
 As the trout in speckled pride,
 Playful from its bosom springs ;
 To the banks, a ruffled tide
 Verges in successive rings.
 Tripping through the silken grass,
 O'er the path-divided dale,
 Mark the rose-complexion'd lass
 With her well-pois'd milking pail.

Linnets with unnumber'd notes,
 And the cuckow bird with two,
 Tuning sweet their mellow throats,
 Bid the setting sun adieu.'

This piece, which abounds with agreeable imagery, is sufficient to shew that the author possesses a lively imagination, and deserves a place among the first descriptive poets of the *present age*.

We shall produce a specimen of his abilities in another way; and we make no doubt but our readers will allow that he writes a fable with ease and humour.

The Fox and the Cat. A Fable.

'The fox and the cat, as they travel'd one day,
 With moral discourses cut shorter the way:
 'Tis great, says the fox, to make justice our guide!'
 'How godlike is mercy, Grimalkin reply'd.'

Whilst thus they proceeded,—a wolf from the wood,
 Impatient of hunger, and thirsting for blood,
 Rush'd forth—as he saw the dull shepherd asleep,
 And seiz'd for his supper an innocent sheep:
 In vain, wretched victim, for mercy you bleat,
 When mutton's at hand, says the wolf, I must eat.

Grimalkin's astonish'd,—the fox stood aghast,
 To see the fell beast at his bloody repast.
 'What a wretch, says the cat,—'tis the vilest of brutes:
 Does he feed upon flesh, when there's herbage,—and roots?'
 Cries the fox—'while our oaks give us acorns so good,
 What a tyrant is this, to spill innocent blood?'

Well, onward they march'd, and they moraliz'd still,
 Till they came where some poultry pick'd chaff by a mill:
 Sly Reynard survey'd them with gluttonous eyes,
 And made (spite of morals) a pullet his prize.
 A mouse too, that chanc'd from her covert to stray,
 The greedy Grimalkin secur'd as her prey.

A spider that sat in her web on the wall,
 Perceiv'd the poor victims, and pity'd their fall;
 She cry'd—of such murders how guiltless am I!
 So ran to regale on a new-taken fly.

M O R A L.

The faults of our neighbours with freedom we blame,
 But tax not ourselves, tho' we practise the same.'

There are many things, without doubt, in this collection of an inferior kind; but in this age, as in the days of Martial—
aliter non fit, Avite, liber.

MONTHLY CATALOGUE.

15. *Good-humour : or, A way with the Colonies. Wherein is occasionally enquired into Mr. P—t's Claim of Popularity ; and the Principles of virtuous Liberty, as taught in the School of Mr. Wilkes and other Peripatetics.* 8vo. Pr. 1s. Nicoll.

THIS pamphlet, which is written in the character of N. T. Pharmacopola, an apothecary, is neither destitute of humour nor good sense. The author's professed design is to vindicate the British parliament from the imputation of unconstitutional severity in the late stamp-act, and to reconcile the colonies to this claim of power in the parliament, chiefly upon principles of reason, duty, and allegiance. Laudable as this attempt may be, we can by no means approve of the unmanly abuse thrown out against the person whom the mob of news-paper and pamphlet writers have so often dignified with the title of the *Great Commoner*, and his nearest concerns. The personal failings of another, once-popular, gentleman are likewise too wantonly sported with.

16. *A short History of the Conduct of the present Ministry, with regard to the American Stamp Act.* 8vo. Pr. 6d. Almon.

This *very very* short history seems intended to vindicate the conduct of a noble lord, whose reconciliation with his brother, lately at the head of the greatest responsible board in the kingdom, has given vast offence to certain considerable personages. The principal objection urged against the present ministry is, why did they not oppose the stamp-act while it was in agitation, as they knew it to be big with public calamity ?

17. *What should be Done : or, Remarks on the Political State of Things. Addressed to the present Administration, the Members of the House of Commons, and the Good People of England. Inscribed to Sir Joseph Mawbey, Bart. Member in Parliament for the Borough of Southwark.* 8vo. Pr. 1s. Flexney.

Very stupid but very serious ; full of hackneyed quotations and flaming public spirit ; though we cannot say to what party or purpose it points.

18. *Occasional Thoughts of a free Briton.* 8vo. Pr. 6d. Almon.

A Briton——Liberty——Liberty——Briton——Britain——
Magna Charta——Glow warm with love of sacred liberty——
Patriot

Patriot band——Virtue——Cato——Country——O ye Britons——Every Briton.——Thus, gentle reader, you have a full and complete review of this rhapsody of nonsense.

19. *The Recruiting Serjeant. A Tale.* 4to. Pr. 6d. Wilkie.

This little poem is written in very good Hudibrastic verse, and seems to be levelled against the great commoner; the satire, however, is not very intelligible, nor always decent.

20. *The Perils of Poetry: An Epistle to a Friend.* By J. Scott, Fellow of Trinity-College in Cambridge. 4to. Pr. 1s. 6d. Griffin.

The plan of this satire is very classical, and the subject has afforded cause of complaint among the poetical tribe ever since the days of Juvenal. The execution of the poem is, in general, well conducted, though perhaps the author ought not to have been so frugal in the examples he gives us of depressed poetic merit. A Spenser and a Burleigh lived before an Otway and a Buckingham; and even Ben Johnson was oppressed by poverty, while surrounded by a court who dreaded his censure and revered his genius. Mr. Scott has introduced some characters by name, a practice we cannot venture to recommend, and which can be justified only by the personal provocation a satirist receives. The following passage is not of that kind.

‘ Others there are (Oblivion seize their name,
Profligate scribblers dead to truth and shame!)
Who should your muse, in some good-natur’d hour,
But well preface of any imp of power.
Will swear that like the rook, and chattering pye,
She warbled for the bait that glar’d on high;
Want, witty want th’ inspiring cause is found,
As bagpipes owe to emptiness their sound.
Perish the thought!—Shall I, who, thank my fate,
Fear no rude bailiff thund’ring at my gate,
Who blest with independence, blest with ease,
Can think, and speak, and act just what I please;
Lord of myself, shall I be Lucre’s slave,
And sell my soul, like Fanny, to a knave?
Shall I profane the muse’s sacred store,
And burn soft incense at the shrine of pow’r?
Better be Cænis, that amphibious bean,
All trip and fidget, butterfly and shew;

A thing by Nature made in sport, design'd
 For a burlesque, and satire on mankind,
 Hermaphrodite in person and in mind :
 Not quite a fool, but curs'd with castrate sense,
 A kind of stimulating impotence,
 That makes him smart and rude, and pert and gay,
 Prattling and chatt'ring like a noisy jay :
 Proud of a person, awkward, coarse, and plain ;
 Tho' a mere cit, of birth absurdly vain,
 In cast-off airs of quality array'd,
 That suit him---like my lady's gown her maid.'

The following character of an infidel critic is not only poetically, but peculiarly, if not personally, just.

' Take heed, ye sermon-wights, avoid his reach,
 Forbear to publish, be content to preach :
 Tho' now from Reason, now from Faith ye twine
 The cords of love to bind the libertine,
 And draw the atheist o'er---the task is vain,
 This ass of Hell will gnaw the bands in twain,
 With patient dullness will untwist the threads,
 And tear your text and doctrine all to shreds.'

We shall not injure the author by any farther quotations from his poem, which has great merit, but is not without its incorrectnesses. Speaking of his friend's poetry, Mr. Scott says,

' Now the full periods, spirited and strong,
 Drive like a rattling thunder-storm along.'

We disapprove of the word *rattling*, which conveys an idea of rage ; nor does *a rattling thunder-storm* raise a pleasing sensation in the mind. The sky here introduced ought to correspond to Denham's *strength without rage*, and a much happier expression might have been made use of. We likewise see no occasion for *billows* when they *heave* to be *monstrous*, or *clouds* when they *burst* to be *black*, or *lightnings* when they *glare* to be *forked*. Not to mention that the *air* is still supposed to be *af-frighted* when *thunders* are *angry*. We remark these little circumstances from our regard to the author : It is impossible for a warm imagination to be always on its guard against improprieties ; and we have known poets of the first merit read and repeat their works without being conscious of their being besprinkled with unmeaning epithets, till, upon cooler information or reflection, they blushed at what they had not before observed.

21. *Humanity: a Poem. Inscribed to George Boden, Esq. By G——C——. 4to. Pr. 1s. Marsh.*

This poem is formed in an epigrammatical mode, and the late duke of Cumberland is its point. Part of the subject consists in describing the miseries of the Black Hole at Calcutta, (to which the author seems to have had some personal relation;) the punishment of the Portuguese duke d'Aveiro, whom (for what reason we know not) he commends to the skies, and lashing the Inquisition of Portugal; in lamenting the murder of captain Glas and his family, and a young lady who was debauched by a scoundrel of a lord; and then comes the royal point, which closes all. The versification is more than tolerable: We cannot, however, find out the propriety of a *tender plant which long had brav'd the frost*, nor of *tears falling from hungry tigers' eyes*. We meet with other improprieties, if not absurdities, in this poem; and would have willingly given an extract, had we met with any sentiment or description in it that has not been a thousand times either sung or said before.

22. *The Methodist and Mimick. A Tale, in Hudibrastick Verse. By Peter Paragraph. Inscribed to Samuel Foote, Esq. 4to. Pr. 1s. 6d. Moran.*

We can by no means relish the humour of this merry and diverting ballad, composed upon the accident of Mr. Foote's leg being cut off. As soon as the news reaches the saints of Tottenham-Court and Moorfields, they send off a brother to persuade him to turn Methodist preacher, because

'Our saints would get more by th'royster,
Than ever abbot got by's cloyster.'

The saint is accordingly introduced to the droll, who reasons with him like an orthodox divine. The tale concludes thus:

'With discontent this couple parted;
The saint groan'd loud---the mimic f--t--d;
That for your canting vile betray'rs,
'Tis incense proper for their pray'rs.'

23. *A Caveat to the Will of a certain Northern Vicar. Addressed to the Reverend W. C*****, Rector of K**** W****. 4to. Pr. 2s. Flexney.*

We acknowledge ourselves to be such novices in the poetical anecdotes of the times, that we cannot supply the guts of three words out of hundreds that occur in this publication; nor do we understand a single circumstance of the author's plan, mean-
ing,

ing, or subject, or the persons he either satirizes or commends. If there is any thing we can comprehend in the performance, it is the following panegyric upon wine, which, we doubt not, will give our readers a sufficient specimen of the author's poetical abilities.

‘ Has *wine* no *spirit*? then *God* help the *wise*!
 We presently shall reach the upper skies;
 For *wine* alone doth elevate the *heart*,
 And makes our *souls* unwilling to depart,
 Keeps them, enamour’d of the *grape*, below;
 Or all had fled our bodies long ago:
 In C*thb**r’s cheek deep glows the gen’rous *flush*!
 Oh for a Rubens with his *fleshed brush*,
 To shew succeeding ages ev’ry *grace*
 That *honesty* and *wine* do give a *face*!
 Goodnature too with pleasing *smiles* impart
 In *guileless* eddies dimpling from the *heart*.

Since the above was written, we have again consulted this Caveat, and with great pains have discovered some stupid abuse thrown out against several gentlemen of rank and honour, who, we dare say, will be much better satisfied than if the author had bedawbed them with his fulsome hair-brained panegyric, in which he departs equally from the rules of common sense and grammatical syntax.

24. *A Poetical Sermon on the Benefit of Affliction, and the Reasonableness of an entire Resignation to the Will of the Supreme Being. In Two Parts. By the Reverend Christopher Atkinson, of Yelden in Bedfordshire. 4to. Pr. 1s. 6d. Payne.*

The only remark which we purposed to make on this Poetical Sermon, the author has anticipated in the following advertisement: ‘ It is a juvenile performance, not designed for the pulpit, and, at least, well intended. The author humbly submits himself to the candor of his readers for an excuse of every inaccuracy.’

25. *Detraction exposed, with a View to promote in general Friendship, Peace, and good Neighbourhood. Being the Substance of a Sermon preached in the Parish-Church of Chelmsford, August 25, 1765. By the Rev. Robert Houlton, M. A. and Demye of St. Mary Magdalen College, Oxford. 4to. Pr. 1s. 6d. Strupar at Chelmsford.*

This writer informs us, that ‘ as detraction has ever been judged by good men a most uncharitable, base, and cowardly vice,

vice, he shall endeavour to *rouse* her from her cruel *mischief-plotting den*, pursue her through all her secret paths, and expose her in a garb and attitude the most likely to appear with horror and disgust.' The author then, if we may be allowed to carry on his allusion, proceeds to hunt her down, and the reader, we hope, will find a pleasure in the chase.

26. *A Sermon preached before the Lords Spiritual and Temporal, in the Abbey-Church of Westminster, on Thursday, January 30, 1766. By Frederick, Lord-Bishop of Exeter.* 4to. Pr. 1s. Sandby.

In this discourse his lordship describes the characteristics of *heavenly wisdom*, or a true Christian temper, in a plain, simple, unaffected style.

27. *Christian Patriotism: or, Amicus's free Thoughts upon the Division of the Times. In a Letter to his Friend Philagathus.* 8vo. Pr. 1s. Hood.

As every man, who pretends to talk of Christian Patriotism, ought to be of service to his country, we would advise this writer to mind his *occupation*; not to perplex his understanding with disputes about eternal generation and self-existence, the doctrines of the Rev. Mr. W——, Mr. A——, Mr. D——, or Mr. H——; at least, not to publish any more of that useless trash which constitutes the substance of this letter.

28. *The Critic proved No Critic: or, a New Year's Gift to the anonymous Author of the Panegyrical Criticism, on an Ode that was published in the Chelmsford Chronicle, and addressed to the Members of a Musical Society. By Oxoniensis.* 4to. Pr. 6d. Toft at Chelmsford.

In this performance Oxoniensis undertakes to prove, that the author of the Panegyrical Criticism, mentioned in our last Review, is a 'despicable critic;' that he has ridiculed several expressions, in the Ode addressed to the Musical Society, which are to be found in Philips, Shadwell, Dryden, and other eminent poets. He complains, that he has been treated in an illiberal manner, for spending a few minutes in a very innocent amusement.—But, at the same time, he unfortunately mistakes his antagonist, and treats a gentleman with great asperity who was not at all concerned in this affair, and whose respectable character might have exempted him from such an injurious imputation. This answer was followed by

29. *An Apologetical Defence of the Panegyrical Criticism, by its Author.* 4to. Pr. 6d. Toft.

The writer of this Defence reminds us of a certain Dutch physician, who, with great pains and singular ingenuity, anatomized a mushroom.

30. *An Apologetical Defence of the Panegyrical Criticism. By Oxoniensis.* 4to. Pr. 6d. Toft.

Here Oxoniensis, perhaps recollecting the advice of Martial —*ride si sapiis*—personates his antagonist, and attacks him in an ironical Apology—But, as the public in general will never enter into the spirit of this trivial contest, it is better, Gentlemen, to put an end to your repartees, or confine them to the Chelmsford Chronicle.

31. *A Seasonable Address, from several Persons interested in the proposed Alteration of the Law regulating Entails; to the Noblemen and Gentlemen of North Britain: And to the Members of the British Parliament in general.* 8vo. Pr. 1s. Millar.

Notwithstanding all the pains taken by this ingenious author in favour of entails, we cannot retract the opinion we have given on that subject *. We think that in a commercial country, which Scotland is now aspiring to be, all entails are destructive, by locking up property in mortmain; that the perpetuating noble families by a perpetuation of their property is a slavish feudal principle, is prejudicial to honest industry, and tends to keep up that territorial tyranny which, till of late years, rendered the state of the commonalty of that country little better than that of the beasts who tilled their lands, and carried their burdens. We are far from being prepossessed against a farther regulation of the Scotch laws, which the author proposes; but we cannot agree with him that entails are countenanced by the entail of our crown. Writers of a certain cast are very apt to avail themselves of parallels between public and private property, as if the principles of one were applicable to those of the other; neither can we at all conceive that virtue and patriotism, either public or private, are attached to an antient lineage, or a great estate.

* See vol. XX. p. 49.

2. *The History of Inland Navigations. Particularly those of the Duke of Bridgewater, in Lancashire and Cheshire; and the intended one promoted by Earl Gower and other Persons of Distinction in Staffordshire, Cheshire, and Derbyshire. Illustrated with Geographical Plans, shewing the Counties, Townships, and Villages through which these Navigations are carried, or intended to be. The Whole shewing the Utility and Importance of Inland Navigations.* 8vo. Pr. 2s. 6d. Lowndes.

We have already recommended this very interesting subject to the attention of the public*, and we have very little more to add to what we have there said, than that this pamphlet is adorned with two maps, the use of which, without farther explanation, must be unintelligible to ninety-nine readers out of a hundred; and that the editor has here reprinted from the public papers a variety of tracts relating to the projected works of inland navigation.

33. *The Adventures of Harriot Sprightly, a Lady of Pleasure.* 2 Vols. 12mo. Pr. 6s. Serjeant.

If a novel can be instructive or entertaining that is entirely destitute of sentiment, style, language, invention, and common sense, the author of this performance may, perhaps, lay claim to some merit: but if these are, in any degree, requisites in this species of writing, the readers of this production, if any there should be besides ourselves, will certainly join issue with us in pronouncing it *an impotent attempt towards indecency.*

34. *Quin's Jest; or, The Facetious Man's Pocket-Companion. Containing every Species of Wit, Humour, and Repartee. With a complete Collection of Epigrams, Bon-mots, &c. &c.* 12mo. Pr. 1s. 6d. Bladon.

It was reasonable to expect that the death of Mr. Quin would give birth to such a collection as that now before us: But we acknowledge ourselves a good deal disappointed in looking over this little production; for expecting to meet with the usual *hashed* regale of old jokes and worn-out conceits, we were not a little surprized to find the editor has really kept his word with the public, when he says in the introduction, 'The reader will be convinced, by the perusal of the following sheets, that the editor is so far from being a plagiarist, that few, if any, of the conceits in this performance ever before appeared in print.'

* See vol. XX. p. 390.

Curiosity will doubtless excite many to run over this performance, as Mr. Quin's reputation for saying good things was so universal. The present collector was, however, aware, that many of his bon-mots were of a very indelicate turn; and he therefore tells us, 'That at the same time that he does the strictest justice to the character of Mr. Quin as a humourist, and acknowledges he possessed as great a fund of genuine wit as any man that ever went before him, or perhaps any that will ever come after him; yet truth compels him at the same time to own, that many of his jokes and impromptus were indelicate and indecent; and that these the editor thought the duty he owed the public obliged him to suppress.' But notwithstanding his declaration, we cannot think he has scrupulously kept his word with the public in this respect, as in more places than one we meet with the Shandean stars—those asterisks of libidinous meaning.

ON the first appearance of our criticisms on Mr. Johnson's edition of Shakespeare, several gentlemen, alarmed, as they said, at an attack upon so celebrated a writer, sent us letters, some by way of caution, and others of criticism, in Mr. J.'s favour; but during the progress of our publication, most of them have been so candid as to retract what they wrote. On our own part, we sincerely declare that we have the greatest regard for Mr. J.'s personal merits as an author, though we own he disappointed our expectations as an editor.

We pretend only to an accidental merit in this species of criticism (which depends not upon opinion but facts); and so little ambitious are we of shining through the imperfections of another, that our criticisms would have been most readily at Mr. J.'s service, previous to his publication, if we could have had the least idea of his standing in need of any such assistance. We now proceed to take notice of the unretracted letters which have been sent us; which we shall endeavour to do in as full and as candid a manner as possible, without taking notice of such passages as, to more irascible critics than ourselves, might appear exceptionable.

One of those letter-writers signs himself J. Cameron, who is guilty of the very error which he pretends to censure in the Critical Reviewers. His reprehension of our criticism, in calling 'Care the death of each day's life,' is more applicable to Warburton who wrote, and Johnson who admitted, the note, which we found fault with, than to us: Our criticism stands upon its own bottom, without offering the least violence to Shakespeare's text.

Mr.

Mr. Cameron disapproves of our interpretation of the word *scale*, which he admits to signify *scatter*: ‘But (says he), will it make sense in this place? I fancy not. Who talks of *scattering* a narrative or account (which is the meaning of tale)?’ Our reader, possibly, has a sufficient specimen of Mr. Cameron’s critical abilities from this passage. We can answer his question in the words of Virgil, *Spargere voces in vulgum*—a quotation so very a-propos, that we are tempted to think Shakespeare translated from it the speech of Menenius to the people. We shall therefore bid adieu to this gentleman, and leave him

——*querere conscius arma.*

Another correspondent signs himself Daniel Dabble. He finds fault with us in the following terms: ‘This word (*viz. celebrity*) you say with great confidence, is of his own coining.’ Indeed, Mr. Dabble, we neither spoke with great confidence, nor did we say that the word is of Mr. Johnson’s coining. We only made some hesitation about the propriety of deriving it from the Latin word *celebritas*, and we again affirm that *celebritas* originally signified *frequentation*. We readily own, that in Latin it came to signify *renown*; but we are not a little doubtful whether, for that reason, *celebrity* ought to signify *renown* in English. We think our doubts the more warrantable, because though *celebritas viæ* signifies a *thronged road*, and *celebritas mihi odio est* signifies *I hate a crowd*, yet we should stare at an author who told us, that he hates the *celebrity of a road*, and the *celebrity of visitors*.

‘That *celebritas* (continues Mr. Dabble) often signifies a crowd in Cicero is allowed; but perhaps the following passage, out of many more, will shew it not to do so always: *Ephesum ut venerim nosti, qui etiam mihi gratulatus es illius diei celebritatem, qua nihil me unquam delectavit magis.* Epist. ad Attic. lib. v. ep. 20. Surely this is not the *celebritas* he so often exclaims against.’ Really, Mr. Dabble, we do not believe, that if you had searched through all the classics you could have stumbled upon a passage which points more directly than this against your own argument. Cicero is giving an account of a journey he made to take possession of his government of Cilicia, and says, that he never was so much pleased in his life as he was with the crowds who waited upon him at Ephesus, for which he had been already complimented by his friend Atticus; and then he proceeds to tell how well he was received in every place he stopt at during the rest of his journey. What is there more in this than if one of our judges on a circuit should write to his friend, Dear Sir, you cannot imagine how much I was pleased with the numer-

ous appearance of gentlemen who attended the sheriff when he met me upon my entering the county, and when I opened my commission.

A gentleman who signs himself Eboracensis (whose letter has been published) and who is more ingenuous in his acknowledgments of the few merits we can boast of, than our other correspondents, finds fault with us for saying, that *in the northern counties of England, young frolicksome persons, who act madly or extravagantly, are called daft*: ‘On the contrary (says Mr. Eboracensis) here in *Yorkshire*, a person is called *daft*, when (instead of acting madly or extravagantly) he is scarce able either to act or even speak at all—in a public company; inasmuch, that here a *daft* or *sheepish* person are synonymous terms.’ We are sorry we must differ from this gentleman in a point of fact, for such is the provincial signification of a word; and perhaps we were a little wanting in precision when our reference for the meaning of the word, in general, was to the northern counties of England. Neither shall we dispute that in the parts where Eboracensis lives the word *daft* may signify a *sheepish* person. We cannot, however, retract the meaning we have fixed to the word, and we insist that it is common in the northern parts of the island. We could, for what we advance, appeal to Mr. and Mrs. Ogilvie’s trial, where the word occurs precisely in the sense we have given it.

The same writer censures us for saying, that ‘the word *sheave* is corn promiscuously cut down, and lying ravelled up higgledy-piggledy, which the husbandman binds up into a bundle before it is threshed out.’ We might here plead the diffidence and distrust of ourselves with which we ushered in this emendation; and we own ourselves not to be so conversant in agriculture as to attempt to vindicate its propriety. ‘We always thought, says Mr. E. *sheaves* of corn were so far from answering this description, that, in fact, they usually consist of corn cut down regularly and immediately bound up, in order to prevent its lying ravelled up higgledy-piggledy.’ Mr. Eboracensis’s observation very possibly is right, and yet we cannot help saying, that we have heard of cutting down corn by a scythe, and that under such an operation it does lie higgledy-piggledy, and so is bound up and threshed out by the husbandman.

Such are the only objections we have hitherto met with, that can bear the view of the public. All the great lines of our criticisms on Mr. J.’s Shakespeare stand untouched and unimpeached, notwithstanding the respectable names in literature of those who have, in a manner, made themselves parties in its publication, and who, as well as himself, are therefore interested in detecting any mistakes we may have advanced.

THE CRITICAL REVIEW.

For the Month of *April*, 1766.

ARTICLE I.

Proceedings and Debates of the House of Commons, in 1620 and 1621. Collected by a Member of that House. And now published from his Original Manuscript, in the Library of Queen's College, Oxford. With an Appendix: in which some Passages are illustrated from other Manuscripts. In II Vols. 8vo. Pr. 10s. Robson.

THOUGH the substance of these Proceedings were long ago printed by Rushworth, Nalson, Franklin, and other compilers of parliamentary history, yet there is great merit in this publication, because it gives us not only the *dramatis personæ*, but the real names of the actors who performed the several characters. What renders it still more valuable, is, that we find here many curious and instructive particulars omitted by former editors, and such as enable us to form a more accurate judgement of the grand political controversies of the times, than any of their publications. Every one knows, that the history of the house of Stuart, when upon the throne of England, consists of little more than an account of their bickerings with their parliaments; and we cannot help considering the Proceedings before us as containing the first elucidations of English liberty.

We must, however, observe, that it appears from the same testimony, the princes of that unhappy house were not always in the wrong. If they dissembled with their parliaments, their parliaments dissembled with them, and both were equally insincere in their professions. The tender concern which the one expressed for privilege, meant no more than the profound submission the other professed for prerogative. Whoever attentively considers the English history, will, in these Proceedings, see the nursery from whence those spreading cedars were planted, that thirty years after overshadowed monarchy itself.

The first volume opens with the ancient manner of the king and members proceeding to parliament. We are told that his majesty, accompanied with all the lords, both spiritual and temporal, and all the judges of the realm, came about eleven o'clock from Whitehall in their robes, on horseback, to the abbey church in Westminster, where the bishop of Winchester preached. After service, the procession continued on foot to the house of peers, the king being carried in a chair of state under a canopy, both of them supported by the gentlemen of his private chamber. The speech which he then made had not been printed when this collector finished his *Proceedings*, but has since appeared in several other collections, and is a master-piece of pedantic egotism, misapplied good sense, and profound dissimulation. It was enforced by an inimitable strain of flattery by the chancellor Bacon, which no man of a liberal turn can read without blushing at the weaknesses of a great genius.

Foreign as it may seem to our purpose to give any sketch of the public transactions which preceded the meeting of this parliament, yet some knowledge of them is absolutely necessary. It is sufficient, however, for us to say, that, just before their meeting, the elector Palatine, son-in-law to James, had lost the battle of Prague, and with it all his hopes of the Bohemian crown. The worthless Buckingham was not as yet in the zenith of his unpopularity, as first minister, and James himself was in a state of perplexity not easy to be described. His necessities, occasioned by profusion, had led him into shameful connections with Spain, whose artful minister, Gondemar, had encouraged him with unbounded professions of friendship, and of a match between the prince of Wales and the infant, his master's daughter, whose immense fortune was to make James and his family for ever after happy. Spain, however, at that very time, was intimately connected with the emperor of Germany, who had stripped the elector Palatine of his hereditary dominions. That prince was the darling of the protestants of England, who were in a situation as perplexed as that of James. They would have gone the greatest lengths in supporting him, but they had no opinion of James's firmness; nor durst they trust him with money, and yet all the assistance they could afford the former must pass through the hands of the latter.

The reader may not perhaps require to be told, that at the time we treat of, English gentlemen had religion at heart, without looking upon it in a mere political light; and the house of commons could not, without the most sensible disquiet, see the vast indulgence popery met with all over England, through the connections of James with Spain. The number and insolence of papists, therefore, is the first matter of importance, &

the house had asserted its right to freedom of speech, that occurs in the Proceedings before us; a petition to the king is resolved upon for putting the laws in force against them, and that they should not come within ten miles of London. After this we meet with nothing very particular till we come to the following passage, the meaning of which we own we do not comprehend; and we believe the doctrine laid down in it to be at this day unconstitutional.

‘ A knight banneret can be of neither of the houses of parliament; for no one under the degree of an English baron, can be of the higher house, neither can a baron challenge to come and sit there, unless he or his ancestors have sat in that house three parliaments at the least: and a knight banneret is too high to serve in the lower house, as a knight of a shire, or a burghers of a town.’

In the course of these Proceedings, the reader will have many opportunities of comparing the state of the subject in those days with that of the present times. He will there see the most unbounded tyranny exercised by the keepers of jails upon unhappy confined debtors, who were treated with ten times more cruelty than any convict under sentence of death or transportation is now; and likewise the oppressive practices arising from wardships, which are now abolished.

On the fifteenth of February we meet with the following very extraordinary passage:

“ An act for the keeping of the Sabbath, otherwise called Sunday.”

‘ Mr. Sheppard. That this bill was idle and indiscreet, first, for the title of it. Every one knoweth, that *Dies Sabbati* is Latin for the Sabbath day; and *Dies Sabbati* is Saturday, as it is taken in all writs, returns, and amongst lawyers. So as it is no otherwise than if it should be titled, an act for the observing of Saturday, otherwise called Sunday. So much for the title.—The body is no better than the head. This is first an act made in the spite of the face and teeth of the king’s book, which allows of dancing on the Sundays; and king David says, *Let us praise God in a dance*. This is a point of divinity, let us leave it to divines: and, since king David and king James bid us dance, let not us make a statute against dancing.—He that preferred this bill was a perturber of the peace, and a puritan. [Here he was staid by command.]

‘ Sir William Cope. That Sheppard took occasion from puritans who keep the Sabbath, to rail against this bill that is for observation of the Sabbath.

‘ Sir Edward Cooke. Whatsoever hindereth the observa-

tion of the sanctification of the Sabbath is against the scripture.

‘ Mr. Thomas Crewe. Before a man’s words be out of his mouth they are his own ; but, when they are out, they are presently other men’s.

‘ Mr. Sheppard answereth, that he knew not, nor had means to know, who preferred the bill. [He, being so commanded by the house, withdrew himself out of the house.]

‘ Sir Henry Anderson. That Sheppard’s actions were violent. He said, there was a kind of cattle crept up of late, and wished, they might not be perturbors of the peace ; that Sheppard did wrong to all the house, and him particularly, who preferred the bill.

‘ Sir Thomas Hobby said, that Sheppard said, that, if a puritan be presented to the ordinary for non-conformity, presently a justice of the peace would be ready to fly in the ordinary’s face.’

The affair did not rest here ; for next day,

‘ Mr. Pymme, concerning Sheppard ; wherein he observed four offences that were committed by Sheppard in his speech.

‘ 1. Offence against him who preferred the bill.

‘ 2. Against the justices of peace.

‘ 3. His profaneness.

‘ 4. Against the laws made by this house, and against the house’s indiscretion.

‘ 1. For the first, he said, he that preferred the bill was a perturber of the peace.

‘ 2. That justices of the peace were maintainers of puritans, for, if any man complained to the ordinary against a puritan, you should have a justice of peace ready to fly into the face of him that so complained of them.

‘ 3. That king David said, *Let us praise God in a dance* ; thereby comparing the dancing about may-poles, which was forbidden by the statute, to the dancing before the ark ; saying, Shall we inhibit dancing, which king David allowed of and commanded ?

‘ 4. That by this bill was no other, than to make a law in spite and in the face and teeth of the king’s book ; thereby setting dissention between the king and this house, which could not but proceed from some ill ground, and hath an ill object : and farther exclaimed against the laws of this house, saying, we made gins, engines, and barricadoes against papists, and not so much as a mouse-trap against a puritan.

‘ Sir Edward Cooke. That it is in religion as in other things, if a man go too much on the right hand, he goes to superstition,

tion, if too much on the left, to profaneness and atheism.— And, take away reverence, you shall never have obedience: *Maxima charitas, facere justitiam.* He wisheth to have such birds crushed in the shell; for, if it be permitted to speak against such as prefer bills, we should have none preferred.

‘ Sir Jeremy Horsey. That in 35°. Elizabeth, there was preferred a bill into this house, that such as came not to church on the Sundays should pay, for every Sunday he was absent, twelvenpence. This being put to the question, whether the bill should pass or no, it could not be discerned which side had the most voices: so as the house was divided, and those that would have the act made were to go out of the house, the others to remain in the house. To one gentleman (amongst the rest being about to go forth) he that sat next him said, Whither will you go? there are enough gone forth already; you must stay behind. And it fell out that by his stay the voices were so equally divided, that the speaker (according to the orders of the house) was to be umpire, and give his voice, which yet thereby went with the bill. This gentleman that staid behind so at his friend’s persuasion, the next day, being to every man’s thinking well and in good health, fell down in a swoon, and sitting in the house, and was dead almost an hour.

‘ Mr. Sheppard is called into the bar, and there on his knee he heard his sentence, *viz.* That the house doth remove him from the service of this house, as being unworthy to be a member thereof.’

The above seems to be an arbitrary proceeding, and a strong evidence that the members were as much prepossessed for puritanism, as they suspected the court to be for popery. We will venture to say, that had any member stigmatized another for his zeal for popery, he would not have incurred the fate of Sheppard.

The case of Sir Giles Mompesson, and the hardships of the monopolies, are discussed here very copiously; but we shall omit giving any extracts from them, as they are well known to every reader of the English history. The same may be said of the lord chancellor Bacon’s prosecution and censure, which appear by these Proceedings to have been inevitable, and which we cannot help thinking is far more favourably represented in history than in the journals of either house of parliament. To the honour of both houses, no personality entered into the accusation against him, and we see nothing upon this or any other journal that speaks any other sentiment but sorrow for the failings of so great a man. The truth is, the tyranny and corruption of the courts of law and equity, at that time, were insufferable.

The following passage contains a constitutional anecdote.

‘ Sir George Moore reporteth from the committee of privileges and returns, that the town of Pomfret in com York did send burgesſes to the parliament in 26 Ed. 3. and that in 10 and 11 Hen. 6. that county (having received the king’s writ for the election of burgesſes) did return, that by reason of their poverty, cauſed by the barons wars, they were not able to ſend any burgesſes to the parliament, and only then ſent knights for their ſhire. Since, in 4 Jac the king confirmed their charter and ancient privileges That this town now only deſireth, that it may enjoy the ſame, according to the king’s majeſty’s grant.

‘ That it appeared, that Ilcheſter in com Somerſet did return and ſend burgesſes in 26 Ed. 1. and 1 Hen. 5. That that town hath all its ancient privileges confirmed to it by a charter from the king, that now is.

‘ It is the vote of the houſe, that the towns of Pomfret and Ilcheſter ſhould and ought to ſend burgesſes to the parliament, according to their antient privileges, confirmed to them by charters from his majeſty. And it is accordingly ordered, that the ſpeaker ſhall ſend a letter to have writs to go down to theſe towns for the election of burgesſes there.’

From this paſſage it ſeems as if no borough’s privilege of ſending members to parliament could expire, if their charter and antient privileges were confirmed by the reigning king. We have ſome reaſon to believe that this was not always the caſe with regard to baronial titles in the upper-houſe

We have not obſerved the following very curious and at this time intereſting caſe fully related in any other hiſtory or collection, except in the Proceedings before us.

‘ *Friday, April 13, 1621.*

‘ COMMITTEE. Captain North petitioneth, that his goods are ſeized and detained by the Spaniſh ambaffador’s means, and by the patentees for the importation of tobacco : and that the adventurers have not only delivered up his patent, which was to go to the river of Amazons in America, but have alſo withdrawn their adventures :—That there are one hundred gentlemen, who are by him left in the country of the Amazons, (himſelf being called thence by the king’s eſpecial command) and, if they be not ſuddenly relieved, will there periſh.

‘ Sir Thomas Rowe. That the Spaniſh ambaffador never oppoſed captain North’s patent for a plantation at the Amazons, till captain North and the adventurers had beſtowed the charge of three thouſand pounds in ſetting forth this ſhip, and were gone to Plymouth ; when he procured a ſtay of the ſhip,
and

and captain North (albeit his patent was passed the seal, and he had taken leave of the king and all his friends here, and lay there for nothing but a wind) was commanded, by one of the secretaries of state, not to depart without further leave from his majesty. So when as captain North had staid a good time in obedience to this command, he, at length (considering the charge he had been at, and at what costs he lay there, and imagining also that his stay was only by the malice of the Spanish ambassador procured) hoisted sails, and went away without further attendance: whereupon the Spanish ambassador procured the proclamation for his speedy return, on a penalty, and got some to be sent after him; and, in his absence, the rest of the adventurers (whereof there were many noble lords and gentlemen, as well of the privy council as others) resigned up the patent, and have refused to continue their adventure. And now captain North is come home, the Spanish ambassador hath seized the tobacco, saying and alleging it was grown on his master, the king of Spain's ground. But the truth is, sir Thomas Rowe and his servants were the first that inhabited and planted in those parts of America, which is called the country of the Amazons.

‘ Another petition of those that are left in the country of the Amazons, shewing their great want of relief, and how they are ready to perish there; and therefore desire either to have a supply sent them of victuals or other necessities, as cloathing, &c. or else that they may be sent for home.

‘ Sir Edwin Sandys, concerning his majesty's right of soil to the country of the Amazons. That his majesty, after a long debate, did grant a letter patent; the which patent, on an information that his majesty was abused, he was pleased again to revoke; and on a better and truer information did grant another patent for the plantation in that country.—Desireth that it may be considered, whether the king hath right or no to that land; the plantation there being first made by his subjects about twelve years since. It is no denomination of pope Alexander 6. (who gave all the East and West to the king of Spain) that can make a just title; but, if the king of Spain hath any other interest, it is justice to hear him, and then to dispose of it accordingly, to him who hath the most just title: but, if we admit of pope Alexander 6. his denomination (which is a general claim) then the Spaniard will have, by the same title, both Virginia and the Bermudas.

‘ Mr. Rowles. That about 12 Jac. one Poultes sued the king of Spain in the King's Bench, for brasin wood: the king of Spain, in his plea, set down his large title; and the plaintiff demurred on the title because of the misnomer. The king of

Spain was then and there called in open court, to appear, by the name of Philip, king of Spain, *come into the court*; whereon he (failing to appear by his attorney) was nonsuited.

‘ Sir Edwin Sandys. That, if the king will not (as the chancellor of the duchy saith) take on him the sovereignty of that country and territory, yet, it being a vast country, it is by the law of nations and nature the occupiers; for in such cases, *Seges est occupantis*, it is a good title and claim.

‘ It is, by question, declared to be the opinion of the committee, that bail should be forthwith put in *de bene esse*, for the goods brought in by captain North (because they may not be spoiled) until the title shall be tried. And it is also the opinion of this committee, that it shall be left to the house, either to supply, or send for home, those gentlemen who are left in the country of the Amazons; and that, if they are to be supplied, that to be at the charge of all the adventurers; if they are to be sent for home, that to be at the only charge of those adventurers who delivered up the patent.’

In the course of these Proceedings, we perceive, that even at that time, many members held incorporated trading companies to be of infinite detriment to the nation; for, on the 28th of April, a bill was brought in, and warmly debated, for the free liberty of trade in all countries. We find here the famous case of Floid, for speaking disrespectfully of the elector and electress palatine. This Floid was a gentleman of some fortune, and the zeal of the house for the protestant cause led them to exceed their constitutional powers. The worst charge against Floid was his saying, that *good man and good wife* Palgrave *were now turned out of doors*. Though this frivolous accusation was very weakly supported, and Floid denied it, yet, after long debates about mitigating the severity of his punishment, the following mild sentence was pronounced:

‘ It is ordered and adjudged, that Ed. Floid shall be returned this night to the Fleet, there to lie in Bolton’s ward, and to morrow morning to ride to Westminster bare ridged on a horse’s back, with his face to the horse’s tail, and the tail in his hand, and to stand at Westminster on the pillory, from nine to eleven of the clock; then to ride in the same manner to the Old Exchange, and there to stand two hours more in the pillory; and on Friday to ride in the same manner to Cheapside, and there to stand in the pillory from ten of the clock in the morning till twelve, and then to ride back thence in the same manner to the Fleet; to have a paper in his hat at every one of these places, and another paper on the pillory, the inscription whereof shall be these words, *For false, malicious, and despiteful speeches against the king’s daughter and her husband*; to be
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fined a thousand pounds to the king :—That his sentence shall be seen to be executed by the sheriffs of London and Middlesex, and that the former committee shall draw a warrant to this purpose, which shall be subscribed by the speaker.'

Before this sentence, however, was executed, the king sent down to the house a roll of parliament of the first of Henry IV. by which it appeared, that unless the king gave them special authority, the commons had no right of judgment. This startled the house, especially those members who were lawyers, and who had been strenuous advocates for the judiciary power of the commons : at last, even Sir Edward Cooke seemed to admit that the commons can judge in no cases but in offences committed by their own members, or against their privileges. The lords, however, having taken the matter to themselves, inflicted a still heavier penalty upon the delinquent, viz. " That he shall be degraded from his gentility, ride on Monday next from the Fleet to Cheapside on horseback without a saddle, with his face to the horse's tail and the tail in his hand, and there to stand two hours in the pillory, and then to be there branded in the forehead with the letter K :—That on Friday following he shall ride from the 'foresaid place in the same manner to Westminster, and there stand two hours more in the pillory, with words in a paper in his hat shewing his offence :—To pay for a fine to the king the sum of five thousand pounds, and to be a prisoner in Newgate during his life."

The two houses, however, proceeded upon very different principles. The lords punished the offence against the king's daughter and her husband, and the commons the disrespect which the delinquent had expressed against the elector palatine's right to be king of Bohemia, a title which they knew James abhorred in his heart.

Our plan will not admit of our giving any farther extracts from this curious publication, which we think it almost needless to observe, deserves a place in every collection, printed or unprinted, of parliamentary records.

II. *Sermons by F. Webb. In Two Vols. Small 8vo. Pr. 6s. Baldwin.*

NO species of composition requires a greater delicacy of taste and judgment, than discourses intended for the pulpit. The Christian orator should express himself with grace and dignity. His subject ought to be interesting, his method clear, his sentiments just, his terms pure, and his language easy, natural, and majestic. Nothing

thing can be more absurd than to debase the sublime topics of religion by trivial thoughts and a vulgar stile. On the other hand, it is equally faulty to soar into the upper regions, beyond the reach of a common capacity. The former kind of writing may be compared to a filthy torrent, which defiles the herbage over which it flows; the latter to a cloud, which flies over the ground that requires its moisture: true eloquence, to use a scripture allusion, is *like the dew of Hermon descending on the hill of Sion*.

The author of these discourses possesses a warm imagination, and expresses his ideas with perspicuity and spirit. But his diction has an air of constraint; every period seems to be measured; and his sentences are loaded with epithets. The following passage seems to be fitter for a poetical description than a sermon. 'Formed different from the beasts of the field, man walks erect, has an open expressive countenance: his eye takes in the extensive prospect of nature; he views with pleasure the verdant field, the falling valley, the rising hill, the pointed promontory, the spacious ocean, and the barren desert.' Again: 'Man is not only enabled to survey the spacious theatre on which he is placed, but he can exalt his views and raise his wondering eyes to the infinitely expanded heavens. He there, with unspeakable delight, plunges his astonished sight into the immensity of nature, views not only the sun resplendent in his glory, but all the starry host marshalled in orderly array by the Omnipotent, *whose glory the heavens declare, and whose handy-work the firmament sheweth*.' In an address to the young, he says, 'Yours is the time of pleasure, but remember it is on its rapid wing. The flowery path of joy invites your hasty feet incautious where they tread; the roses of delight court your finished senses, and their gay appearance prevents your discerning the dangerous thorns that beset them; nor dream you of the invenomed sting of the serpent remorse, that lurks beneath their luxuriant growth, &c.' In this manner the author has crowded his sentences with a multitude of words, which tire the reader, or, in the language of Horace, *lassas onerantibus aures*.

If the reader should have no dislike to this poetical stile, he will meet with entertainment in these discourses.

In the first the author considers the nature, being, make, and end of man, and the dispensations of God respecting the human race; from thence he infers the design of God in the creation of man, and the duties of man to his Creator.

In the second he considers the state of man in this world, and endeavours to vindicate the justice of God, and reconcile us to the station in which Infinite Wisdom has placed us. 'If we were to meet with no trials, where, says he, would

would be our fortitude?—if no temptation, where our virtue?—if no afflictions, where our resignation?—if no disappointments in our worldly pleasures, what would become of our attention to heavenly realities?—If riches and the pleasures of this world did not decay, where would be our desires of a treasure that waxeth not old, eternal in the heavens?—If we were to meet with no ill treatment from others, how would the god-like disposition of forgiveness be formed?—If we found no difficulties, how could we shew our patience?—If here were no toil, should we long for eternal rest that remains for the people of God?—

In this manner the author justly displays the use and propriety of all providential dispensations, and shews that apparent evil may be productive of real good.

In the third discourse he makes some useful remarks on the Christian course; in the fourth he shews that we can have no security against greater, if we have yielded to less temptations; in the fifth he points out the nature and reasonableness of disinterested and universal charity, and recommends to the compassion of the opulent the poor widow and the indigent man of merit, in a pathetic manner. In the sixth he considers the nature and authority of conscience, and describes the character of one who is approved, and that of another who is condemned by the attestation of his own conscience.

In the seventh he considers the story of Naaman, and from thence proceeds to shew the necessity of attending to the proper means of virtue and religion; and the dangerous tendency of substituting rites and ceremonies, or any thing else in the room of true religion; and the vanity of expecting that great and signal deliverances will be wrought for us, which the providence of God neither vindicates nor supports. In the eighth he deduces several observations from the conduct of the keeper of the prison converted by Paul and Silas; and in the ninth, he shews the nature, importance, and effects, of an acquaintance with God.

The author's intention in the tenth discourse is, 'to bring into one point of view all the great and interesting events, that lead to the illustration of the divinity, greatness, and glory of Jesus Christ, in proof of the wisdom of God in the dispensations of his providence, and the authority and divine original of our holy religion.'

In the eleventh he endeavours to ascertain the true meaning of the word *mystery*, and explain what we are to understand by *God being manifest in the flesh*.

'There has not, he observes, been any word (except orthodoxy) that has been so much misunderstood, and consequently

quently so misapplied, as the word *Mystery*: for it has generally been supposed to signify something incomprehensible. When once this doctrine was established, it was but applying the word to any part of religion, and it at once prevented all enquiry, cut short every dispute, and solved every difficulty. The church of Rome has ever found this one of its best expedients to keep the people in ignorance, and establish them in error. But if the gospel be fairly, and impartially examined, it will be found to contain nothing that will countenance such absurdities as these. It would be altogether unreasonable to talk of revealing a mystery, if the thing in itself were totally *inexplicable*; and yet mysteries in the scriptures are supposed capable, not only of being *comprehended*, but *fully understood*. Our Lord himself tells his disciples, *that to them it was given to know the mystery of the kingdom of heaven*.—St. Paul makes mention of his own *knowledge of the mystery of God*; and thinks it no impossible thing, *to make known the mystery of the Gospel to others*: nay, the apostle uses the expression as for the whole business of his apostleship, when, in his epistle to the Colossians, he says,—*Whereof I am made a minister according to the dispensation of God, which is given to me, for you to fulfil the word of God: even the mystery which hath been hid from ages, and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Jesus Christ: whereunto I also labour, striving according to his working, which worketh in me mightily*.—So also, in his ascription of praise to the only wise God, in the close of his epistle to the Romans, he thus expresses himself—*Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of the faith, be glory, &c.* Without reciting any other passages wherein the word is to be found thus understood and interpreted (all of which the text just quoted will sufficiently explain) it is obvious to remark, that the *Mystery* here spoken of, is certainly the Gospel itself—and while it was hid for ages and generations, could not possibly be *known* or *explained*: and thus far, and no farther, did the mystery reach: for when it was made known to the saints, it was published with convincing power and testimony, supported by an authority evidently divine, containing nothing mysteriously unintelligible, unless the most manifest displays of the perfections

of God, and the plainest directions to man in the way of duty, and assurance of salvation, can so be esteemed.

‘Substitute only what the apostle says, was *kept secret*, instead of *mystery*, and the argument will appear extremely easy—for who is there but perceives, that the essence of a secret consists in its not being disclosed; or that when the secret is revealed, it ceases to be such? and in a similar sense, and no other, can the Gospel be called a mystery; which, by the apostle’s arguments, plainly appears; by which we are to understand, the privileges and doctrines of the Gospel, and the method taken to reveal these to mankind, to be the mystery so often, and variously spoken of in the sacred writings

‘As a divine revelation must necessarily suppose the necessity of mankind being better instructed and informed, it is reasonable to suppose, that it should disclose things of which they were before entirely ignorant, and make farther discoveries of those things which were either imperfectly understood, or faintly believed. Now these things, before they were made known, could not by their very nature be comprehended: but as soon as they were revealed, they ceased to be secrets or mysteries, and became the objects of men’s reason, comprehension, and faith.’

This is certainly a rational explanation of the word *mystery*. But it is objected, that there are things above our comprehension, which yet we firmly believe; that we cannot explain the nature and perfection of God, and yet we believe these exist. Mr. Webb replies, there is an essential difference in believing that a being does exist incomprehensibly great, and believing any thing incomprehensible, for no better reason, but because it is so.

The reality of God’s existence, and the reality of his perfections, are objects of belief, not the *mode* of the existence of God, or the *manner* in which he possesses these excellencies of nature.

God, he thinks, may be properly said to be *manifested in the flesh*, because in consequence of the incarnation of *Christ*, each attribute of the divine nature is most conspicuously displayed.

Sir Isaac Newton endeavoured to prove that the text in which these words occur, is corrupted. The orthodox will gain no advantage by Mr. Webb’s explication.

The propriety of the humble state in which the Messiah appeared, is examined in the twelfth discourse; the hope and salvation of true Christians is considered in the thirteenth; indifference in religion is the subject of the fourteenth; and in the fifteenth, the duties of public worship are recommended as the most effectual means of promoting virtue and religion.

In

In discoursing on zeal, in the sixteenth sermon, the author shews, that a cause which has not truth for its foundation, may have a zeal exerted in its behalf, which in itself shall be blameless; and that another, which has truth for its support, may have an improper zeal exercised on its side; from whence he concludes, that zeal simply considered has no merit; that the cause alone can give a proper sanction and spirit to our zeal, and that our zeal should be moderated and suited to the cause.

In this discourse the author introduces a poetical quotation from Dr. Young, for which he makes an apology. But poetry in a sermon is certainly a violation of propriety; and the same reason which is alleged in vindication of thirteen lines, may be alleged in defence of three hundred. If the sound and brilliancy of the verse is the only thing which induces the preacher to adopt the language of the poet, he cannot be acquitted of impropriety and affectation. If the excellency of the thought is his motive, he ought to consider, that every sentiment, which the human mind is capable of conceiving, may be expressed with sufficient energy in prose; and that the sacred orator descends below his dignity, and makes a fantastical appearance, when he condescends to trifle with the muses, and flourish in metre, while he ought to be delivering, with the utmost solemnity, the awful doctrines of Jesus Christ.

Our Lord's rebuke of his disciples James and John, for their unjustifiable zeal, is the subject of the seventeenth sermon; and the subject of the last is an enquiry after wisdom.

‘Where, says he, shall a man of wisdom be found?

‘I. Not in the cell of the visionary and recluse—Not that religion flies retirement—No!—here all its divine consolations are found, and its best comforts relished—Nor does it disdain the world, as if it were not made for enjoyment—Let others seclude themselves from the world, and dream over all its joys, till they fancy all is delusion and unsubstantial appearance of good, and reject the various favours of heaven with a sullen disdain, and counterfeit superiority; the son of wisdom takes his portion of blessing with a joyful heart, and an easy gratitude: he does not cast such a reflection upon the design of his benevolent Creator, as to suppose snares to his virtue are concealed in every blessing; or that this world will infallibly prevent him from praising those virtues, that will fit him for the enjoyments of the future state—How can religion, that delights to take up its abode in the expanded breast of benevolence, find room for its reception in the contracted bosom of self-love? What! are we to live for, and to ourselves alone?—Are the sacred ties of humanity nothing?—Have our fellow-creatures no claim upon our example, no demand upon our virtues?—It is
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the part of cowardice to retire intirely from the world, for fear our virtue should be overcome—Virtue is not virtue, unless it be tried—It is only the insubstantial shadow of it, that is found within the walls of convents and religious houses, as they are falsely called—bring forth virtue and religion to the light—they will bear the penetrating beam of heaven itself—they fear no discovery, for none can be made to their disadvantage.

‘ Go thou pusillanimous wretch! hide thy dejected head in some gloomy sequestered cell, and say the world is too broad a theatre, that the spectators are too numerous before whom thou art, by the appointment of heaven, to perform thy allotted part—say that it is ornamented with such pleasing scenes that virtue cannot resist its solicitations—keep all thy solitary virtues, if such there be, to thyself—deny mankind all thine aid—punish thy body, instead of subduing the irregular affections of thy soul; and see if all this will fit thee for the assembly of saints, the company of angels, the social joys and friendship of happy spirits, who unite in these solemn religious employments in heaven.—Let us quit the cell of the visionary and recluse, since here the man of wisdom is not to be found. And,

‘ II. Seek for him abroad in the world.

‘ Perhaps we shall scarcely find him, where his example would be of the most sovereign advantage; I mean in the courts of princes, and palaces of kings.—Religion has seldom found an hearty welcome, or kind reception here. Where is its introducer *humility*?—Where its attendants *innocence* and *simplicity*?—All here is pageantry and shew.—Men are taken up with ambitious views; and their minds are distracted by emulation and pride.—The basest disguis, the most contemptible hypocrisy, possess their hearts, and cover over the most fraudulent intentions.—This world is all that is earnestly desired, and therefore it is pursued at the expence of innocence, fidelity, honour, and integrity.—Men here engage in those vain amusements that unfit them for any exalted virtue.—Men who live upon the smiles of princes, have but little ambition to deserve the approbation of God.—Let us not seek for divine wisdom, where vice and folly range it at large, and in an air infectious to virtue, probity, and honour.—Shall we, like Solomon,

‘ III. Go in quest of happiness resulting from religion, among the licentious and the gay?—Fruitless here will be our research.—Ask you for this wisdom, they hardly know its name—they will either attempt to smile you into contempt, or religion into discredit—How shall serious thought and impartial recollection be found, where all is dissipation?—Will you seek for the refined satisfactions of the soul, where the grosser pleasures of the body employ all the attention?—This mad career of
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folly, wisdom's cautious feet will never tread—she is too wise to trust all to one dreadful hazard, or to risque future happiness for present enjoyment.—Ye bold adventurers for pleasure, tread again and again the circle of sensual delight—you will return to the same point from which you at first set out—at length fatigued, you will remit your ardent toil, and when you cannot overtake happiness, disappointment and remorse will have overtaken you.—*But the son of wisdom shall walk surely, because he walketh uprightly*—far from these paths, his feet shall be found, for he shall be directed by wisdom herself, *whose paths alone are paths of pleasantness and peace.*'

The author goes on to shew that the man of wisdom was never yet found amidst those solitudes, cares, and anxieties, that attend the undue attachment to the riches of the world; the immediate tendency of which is, to make the mind sordid and base; to shut up the tender bowels of humanity and compassion; to render us careless of what others may feel, and ungrateful to heaven, to which we are indebted for all we enjoy. He concludes with shewing where the man of wisdom is to be found.—'Retire, says he, a little from the world.—You must do this, the more probably to meet with the man who is at full liberty to prepare himself for the visitation of wisdom.—You will find him perhaps in some happy abode, where the courtier, the licentious, and the gay, would pity a fellow mortal secluded from pleasure and worldly honour; but where, amidst temptations sufficient to try and stamp his virtue with merit, this son of wisdom enjoys the inestimable treasure of a good conscience, resulting from the faithful discharge of duty towards God and man.—He moves, 'tis true, in a small sphere, but he enlightens all around him.—Others he sees made better by his example; and his virtues diffuse their happy influences among those who are blessed in his acquaintance.—His heart is uncorrupted by the pleasures of the world—he has preserved his innocence, though he has not been altogether remote from temptation—he does not pursue this world with such an avidity, as ever breaks in upon his attention to the next—his soul is not cursed with the desire of riches—his wants are made few by temperance, and he is grateful, because he properly enjoys the favours of heaven—he treads the path of life serene and composed; unanxious of any evil but what might arise from his own faults—he looks upon all other misfortunes, as opportunities afforded by heaven *to make him perfect in every good word, and work.*—This is the son of wisdom, and his residence the place of understanding.—Let us pray for his portion, and imitate his virtues.'

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Though this writer has not, in many instances, quitted the track which others have pursued before him, yet he has enlivened his discourses by many sprightly sentiments, and a florid stile.

III. *Fourteen Sermons preached on several Occasions.* By Thomas Secker, LL.D. now Lord Archbishop of Canterbury. 8vo. Pr. 5s. Rivington.

THE reputation which this excellent prelate has acquired as a preacher, renders it unnecessary for us to say any thing in his praise. We shall only observe in general, that he has the art of giving his discourses an air of popularity, by addressing his audience in an easy familiar manner, and at the same time preserving that dignity and importance which the character of a Christian preacher requires.

In the first discourse he represents, by clear and indisputable arguments, the advantages which arise from the instruction of youth in religion, virtue, and knowledge; and then particularly shews, 'That all persons concerned should endeavour, with united care, in their several stations, that these advantages may be effectually obtained, especially in places dedicated to that purpose.'

The second was preached on the 30th of January, and contains several just and pertinent observations, of a moral and religious nature, deduced from well known and undoubted facts; the errors and sufferings of our forefathers in the last century.

In the third, which was preached the Sunday after the death of her Majesty the late queen Caroline, the author takes occasion to point out those useful lessons which we ought to learn from examples of mortality.

The fourth is a charity sermon preached at St. Brides, on Monday in Easter week 1738. The fifth was preached before the House of Lords, on the 29th of May 1739. The sixth before the incorporated Society for the propagation of the gospel in foreign parts. In this discourse he briefly represents the state of our colonies with respect to religion; shews the advantages arising from the propagation of Christianity in general, and the use of our authorized teachers in particular; and then proceeds to answer the objections which have been alledged against the plan or the conduct of the society.

The design of the seventh discourse is to answer and obviate the objections which have been usually made against charity schools.

The eighth was preached soon after the earthquake in 1749, and is very properly calculated to make a due impression on a popular congregation.

The ninth was preached in the parish church of St. James, Westminster, in 1750, on resigning the rectory. The first part is an address to the parishioners on parochial affairs; the latter on religion.

In the tenth, which was preached before the governors of the London Hospital, the author enlarges on three points necessary in these charitable institutions, *viz.* a due provision, a vigilant superintendence, and a willing execution.

The eleventh was preached at the yearly meeting of the religious societies, and the purport of it is to shew, 'That serious conference amongst good persons is peculiarly needful in thoughtless and irreligious times; and that God observes and remembers, and will reward the proper use of it.' He then proceeds to apply what has been said to the occasion of the meeting.

The twelfth was preached before the Society for promoting Protestant schools in Ireland, and contains a particular account of the nature and utility of those establishments.

In the thirteenth, which was preached at Lambeth, Nov. 5, 1758, his Grace gives a transient view of the rise and progress of Popish usurpation, treachery, and cruelty; and recites some of the dreadful evils which religious intolerance hath attempted and committed in these kingdoms.

The last in this collection was preached on the anniversary of the King's accession, Oct. 25, 1761.

In all these discourses the Archbishop speaks fully and particularly to the point in hand, reasons with candor and moderation, and suggests every religious consideration which most naturally arises from the subject. Sermon I. IV. V. VI. VII. X. and XII. were published soon after they were preached, the rest are now first printed.

IV. *Pharmacopœia Medici Auctore* Joanne Berkenhout, M. D.
8vo. Pr. 2s. 6d. Becket.

HOWEVER improved the present system of medical practice may be, and however learned its practitioners, we may yet venture to assert, that it still remains defective in the branch which the performance before us is intended to explain. This branch is pharmacy directed by philosophical chymistry. As the combination of simple bodies, and the various compounds resulting from such combinations, depend entirely on the

the relations between bodies which incline them to unite, either by their mutual attraction, or by the interposition of some third body; chymistry, which teaches us to know these affinities, must be absolutely necessary to the conducting them with skill and propriety. It may be remarked with justice, that as whim concerning the virtues of particular vegetables, and false reasoning on diseases, introduced among the Galenists the most complicated, inconsistent, and absurd mixtures, so whim and ignorance in chymistry have given birth to combinations in the chymical pharmacy of equal absurdity. To remedy this, and to furnish as much chymistry as may be requisite to the proper direction of the conduct of pharmacy, seems to be one of the principal intentions of this book. By the title of *Pharmacopœia Medici*, we understand that it is the author's purpose to recommend this study of pharmaceutical chymistry to the physicians; and it seems to us, that he has done so with great propriety. For as the general education of apothecaries does not tend to qualify them as chymists, and as they always expect the direction of the physician in this matter, it becomes therefore his duty to be well instructed in chymistry, as far at least as it relates to pharmacy, since his ignorance in it must be always disgraceful to himself, and frequently injurious to his patient. It may be said, indeed, that the apothecaries have the *Pharmacopœia* of the London college to direct them; and it is true they have; but it must be remembered also that physicians in prescribing do very generally direct combinations of their own; that the *Pharmacopœia* is, in general, a list only of what they should have ready in their shops; and we shall take the liberty of pointing out some places in which this guide is itself defective in chymistry. In this too we have in view to illustrate the application and utility of the principles laid down in the work we are now reviewing.

The *Pharmacopœia*, then, for the preparation of the *tartarum vitriolatum* *, directs thus, *Vitriolo in aqua bulliente soluto injice salem tartari, vel alium alkalinum fixum, &c.* Now there is but one more fixed alkali; the fossil which in composition gives a neutral called *sal catharticus Glauberi*, or *sal mirabile*, differing from the vitriolated tartar in its properties both in medicine and arts. It is therefore certainly an error in chymistry to direct the fossil alkali for preparing the *tartarum vitriolatum*; and it appears to be mechanical, that is, without knowing the principles, that in the second process

* Vide *Pharm. Lond.* p. 48.

from the above, the *sal catharticus Glauberi* is directed to be obtained from the residuum, after the distillation of the marine acid, which residuum contains the very substances directed for the composition of the *tartarum vitriolatum*, that is, the vitriolic acid combined with a fossile alkali, separated from its union with the marine acid by the stronger attraction of the former. We have next to object to the two titles of *cinnabaris factitia* and *cinnabaris antimonii* of the *Pharmacopœia*, because, upon a chymical examination, they appear to be the same substance: for the first is the union of sulphur with mercury, and the latter is the same, being the residuum from the combination of antimony and corrosive sublimate. To prove this we must observe, that antimony is composed of a metalline part called, whimsically, its *regulus*, and of sulphur; while the corrosive sublimate consists of marine acid and mercury, and that the marine acid hath a stronger attraction to *regulus* of antimony than to mercury; therefore it quits the latter, and unites with the former, leaving the sulphur and mercury to join together, and form cinnabar. If the framers of these formulas were acquainted with this, it was tautological to give the result of them different names; and we cannot acquit them of unacquaintance with chymistry, without leaving upon them the just charge of supererogation. We have the same objection of chymical inaccuracy in the process for preparing the *spiritus salis marini coagulatus* (a most amazingly absurd title) that we have explained above concerning the *tartarum vitriolatum*. That the *Pharmacopœia* should contain the title of *sal vitrioli*, with a direction for preparing it, when the very same substance is enumerated in the catalogue of simples, under the name of *vitriolum album*, could only have arisen from a whimsical refinement, or from defect in chymical knowledge. Many more mistakes, of a similar nature, might be produced from this *Pharmacopœia*, which directs the apothecary always, and generally the physician. But our time will not permit us to dwell longer upon this matter, than will just illustrate the subject of the treatise before us. To the review of this we shall therefore now proceed.

In the first place the Doctor disposes all bodies under six classes, namely, *salina*, *inflammabilia*, *metallica*, *terrea*, *aquosa*, *aerea*; *quarum quinque priores*, says he, *materiæ medicæ aliquid suppeditant*. These five classes he therefore proceeds to define, and to enumerate the substances that belong to them in the manner following:

INFLAMMABILIA.

Sunt corpora quæ ignem concipiunt & consumuntur.

OLEUM	{	animale.	{	nativum
			{	empyreumaticum
	{	vegetabile.	{	expressum
			{	essentiale
			{	empyreumaticum
	{	fossile		
Sulphur.				
Alkohol.				
Æther.				

We have next a table of the acids, alkalies, and neutral salts which they produce; after which each individual acid, alkali, and neutral, is treated of in such a manner as to give its synonimes, the bodies in which it is to be found, its chymical properties, or relations to other bodies; and with regard to the neutrals, the various substances from which they may be formed by simple or double elective attraction. The following may serve as an example of the manner in which the rest are executed.

SAL AMMONIACUS VEGETABILIS

Ex

Acido vegetabile & alkali volatile.

Synonym.

Spiritus Mindereri.

Optime producitur, ammoniaci vitriolici cum tartaro regenerato commixtione,

Proprietates.

1. Facile deliquescit.
2. In aqua vel spiritibus vinosis copiose solubilis.

Componi possit ex

Aceto	{	cum	{	Sal. C. C.
Succ. limon.			{	Sal. vol. sal amm.
Tartar. crud.			{	Sal. fuligin.
Crysal. tart.			{	Spir. vol. arom.
Tartar. emet.			{	Spir. vol. fœtid.
Ærugin.			{	Spir. C. C.
Sacchar. saturn.			{	Spir. sal. am.

Subsequent to this is a very useful table, exhibiting a synoptical view of the order of attraction subsisting between the principal substances employed in pharmacy; from which order of attraction the various phenomena and changes arising from their combinations, are to be known and explained. We regard this table as the foundation of chymical knowledge relating

ing to pharmacy, and therefore as of the highest utility. This finishes what may be properly termed the chymical part of the book, and introduces that of pharmacy. The first in the pharmaceutical part is a list of the *medicamenta simplicia*, quæ vel scorsim, vel in præscriptionibus extemporariis exhibeantur. To each article in the list is annexed its dose, as follows:

dof. min. med. extr.

Alce focotorina gr. v. ʒj. ʒj.

The *medicamenta præparata* of the dispensatories, but skillfully selected, are enumerated in a similar manner. The articles of each list furnish titles, under which the forms of prescribing them, in the most simple and elegant manner, are laid down. These formulas are arranged under the following classes, *adstringentia*, *antacida*, *anthelmintica*, *antiphlogistica*, *antiseptica*, *attenuantia*, *cardiaca*, *carminativa*, *cathartica*, *denuiscentia*, *deobstruentia*, *detergentia*, *diaphoretica*, *discutientia*, *diuretica*, *emetica*, *expectorantia*, *menagoga*, *sedativa*, *stimulantia*, *stomatichica*, *tonica*.

The same systematic order and perspicuity is observed in these classes, which are all subdivided into *simplicia* and *præparata*; the articles alphabetically arranged; and the classes themselves subdivided, where their length rendered subdivisions necessary to their more easy comprehension. The following example will suffice to shew the manner in which it is executed.

S E D A T I V A.

ANTISPASMODICA.

Simplicia.

Asa foetida.

R. Asa foetid. ʒjv.

Aq. font. ℥j. *dof. cochl. j.*

Præparata.

Æther.

R. Æther. cochl. min. *ex aquæ cyath. sumend.*

Having thus given a general account of this work, with quotations to illustrate it more particularly, we have furnished our readers with the means of forming some judgment of its merit. The plan is new and systematical; the execution accurate, elaborate, and judicious. The arrangement of formulas under classes, framed from the effects of medicines on the body, or its contents, is instructive and useful. The author appears to be not only well acquainted with pharmacy and practice, but instructed in the modern improvements in chymistry, and particularly in that systematic manner which owes its origin to a very justly celebrated professor of chymistry, in whose school

our

our author professes to have been educated. Simplicity and elegance, than which nothing is more desirable in prescriptions, are remarkable in all the formulas; and we may justly recommend the book as being *mole parvus, sed gravis materie, nec sine labore paratus**,

V. *A Disquisition on Medicines that dissolve the Stone, in which Dr. Chittick's Secret is considered and discovered.* By Alexander Blackrie. 12mo. Price 2s. 6d. Wilson.

IT has long been a desideratum in medicine, and the endeavour of many able practitioners, to find out some substance which might safely and effectually dissolve the human calculus. The dreadful malady which it causes, would make the discovery of such a substance in the highest degree beneficial. Though this very desirable purpose be not yet perfectly obtained, yet it has been considerably promoted by the labours of several learned and ingenious men, as Dr. Hales, in his *Accurate Analysis of the Human Calculus*; Dr. Alston and Dr. Whytt, in their *Essays on the dissolving Power of Quick-lime*; Dr. d'Haen, on the *Virtues of the Uva Ursi*; and Dr. Jurin, in his *Discovery of the Use of Soap-les*, which being in reality a fixt alkali, rendered caustic by an admixture of quick-lime, is exactly similar to the medicine which is recommended in the *Disquisition* before us.

The author endeavours, in the first place, to convince the public that the quack medicine now exhibited by one Dr. Chittick, is a solution of alkaline fixt salt joined with quick-lime, and therefore, in reality, no other than soap-lye. He has told us the method in which he proceeded to discover this substance, disguised as it is, exhibited by the possessor of it. He has also informed us of the manner in which this Dr. Chittick exhibits this medicine, with the regimen he directs during its use. After having thus laid open this nostrum, and the manner of its exhibition, he proceeds to inquire how far the internal use of such like salts and substances may be relied on as dissolvents of the gravel and stone, in the human kidneys and bladder; in what period of the distemper, circumstances of the patients, and quantities they may be properly and safely administered for these purposes. In prosecuting this purpose, he considers Mrs. Stephens's medicine, giving, from the Gentleman's

* See Boerhaave's preface to his *Aphorisms*.

Magazine, the method of preparing it, and the directions for its proper exhibition. The rapid quackery in this composition, and the total disuse into which it has deservedly fallen, renders it scarce worthy any animadversion. We must observe, however, that our author has improperly termed this preparation, "A medley of soap and alkaline substances," though the mistake of calling calcareous earths alkaline substance is common enough among superficial chymists.

Mr. Blackrie next proceeds to relate the method directed by Dr. Hartley, of Bath, for preparing the above medicine, in which quick-lime and salt of tartar are substituted for the calcareous earth; and this certainly with great propriety, for the quick-lime rendering the fixt alkali caustic, will greatly promote the lithontriptic power of soap; and, indeed, the soap might be entirely omitted with much greater advantage, which would bring this preparation to, what is recommended in this book, a caustic fixt alkali. The author's remarks upon this preparation are just and useful.

Dr. Jurin's method of using soap- lees is next considered, and Dr. Whytt's Essay on Lime Water. "The ingenious and learned Dr. Whytt, says Mr. Blackrie, in his Essay on the Virtues of Lime-water and Soap in the Cure of the Stone, declares it to be his opinion, that the lithontriptic virtue of soap is chiefly in the quick-lime, which, together with the alkaline fixt salts and oil, constitutes the whole of that composition." We are at a loss to know in what manner quick-lime is present in soaps; indeed we may venture to affirm, that it does not enter their composition. The theory of making soap is simply this: Alkalies not uniting readily with oils while they are mild, as it is called, or possessed of their air; it is therefore necessary to deprive them of this air, to produce that perfect combination which forms good soap. This is done by the addition of some substance that has a stronger attraction with fixed air than the fixed alkali has, of which kind is quick-lime. The quick-lime being therefore added, the alkali is deprived of its air, becomes caustic, and unites equably with the oil. What peculiarity accrues to the soap from this circumstance, remains yet to be investigated; in the mean time it is necessary to avoid error in our first conceptions.

The author has given us a few, but useful, experiments on the comparative lithontriptic powers of the fixed alkali, thus rendered caustic, by an admixture of quick-lime, of the same when mild, and of lime-water; from which it appears, that the fixt acts much the most powerfully in dissolving the calculus. The reader will learn from the following quotation,
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the particular preparation which he recommends. After having mentioned the intentions necessary to be answered in remedying calculous complaints, he subjoins, "And as I know none more efficacious to all these purposes than soap-lye, I therefore recommend that species of it which is prepared with two third parts of a pure alkaline fixed salt, and one of well calcined quick-lime, dissolved in a sufficient quantity of water; for by experiment 6th, I found a lye with this proportion of these substances, the most speedy dissolvent of the fragment of a calculus immersed in it; and this is the exact proportion of these substances in the soap lye made use of with great success for some years, by Dr. Gushart, an eminent physician of Bath, in a prescription communicated to me by a friend of the doctor's, which is as follows."—This direction, which appears to us sufficiently proper, our readers may consult as their inclinations lead them.

The author signifies to us, that he would prefer to all others the alkali procured from the tartar of wine; and this preference arises from the following very whimsical reason. "But as Boerhaave, says he, has observed, that an alkaline fixed salt is from no substance whatever sooner or better obtained than from the tartar of wine; and to this observation has added that Paracelsus and Helmont have esteemed a salt thus prepared to be the prince of alkalies; instead of pot-ash I have substituted salt of tartar, and if used immediately after it is well calcined, the degree of alkaline acrimony, or strength of a lye, prepared with it, will be very exactly ascertained." The preference here given to the alkali of tartar, from this rhodomontade of chymists who understood very little of the nature of alkalis, is certainly void of propriety. The salt, from whatever vegetable substance procured, is the same, and when calcined to the same degree, will answer the same purposes; and, as Mr. Blackrie here hints, it is proper to use it immediately after calcination, as it will soon reabsorb its water, deliquesce, and frustrate the end of calcination.

The work before us finishes with a promise from the author of a second part, which he informs us will consist of "remarks on the nature and properties of alkaline fixed salts and substances; on indications necessary to be attended to in the different periods of this disease; the various symptoms concomitant on each particular paroxysm; the management of patients according to their different ages, constitutions, peculiar habits, and customs; and lastly, the helps necessary to be made use of for the relief of the troublesome, painful, and dangerous complaints of persons who cannot take alkaline salts and substances, and at those times,
when

when other acid and strongly stimulating diuretic medicines are not only improper, but may be attended with ill consequences."

As we are of opinion the author has shewn a benevolent intention in this work, and has really done some service to medicine, we are glad to hear of his intention to prosecute it; but as he seems to be entirely unacquainted with modern improvements in chymistry, we could wish he would endeavour to obtain some knowledge in that, before he attempts a work which so entirely depends on it, as the investigation of alkaline salts. If he will permit us to advise him, it should be to read carefully Dr. Black's Essay on Magnesia, and the Properties of fixed Air, in the Edinburgh Transactions; Dr. M'Bride's Treatise on the dissolving Power of Quick-lime; and if his time and situation will permit, he will find a course of chymistry under that most able and ingenious chymist Dr. Cullen of Edinburgh, contribute much to instruct him in the principles of chymistry, and enable him to fulfil in the work he proposes, the benevolent intentions of assuaging pain, and promoting human happiness. The late improvements in chymistry have shewn that alkaline substances are caustic or mild, as they are deprived or possessed of their fixed air; that quick-lime deprives them of it, and renders them caustic; that in this state of causticity, they readily unite with oils, and attract the fixed air from most other substances. The cement of the calculus seems to be fixed air and oil, which the caustic alkali attracting, may probably dissolve the stone, and prevent its regeneration.

VI. *Some Histories of Wounds of the Head, &c. with Observations. To which are added a few Remarks on the Convulsive Cough, of the Year 1764, in Cornwall. By John Williams, of Redruth, Cornwall. 8vo. Pr. 1s. Baldwin.*

THE dreadful symptoms and consequences which generally follow any considerable wounds in the head, makes them particularly alarming: the study of these, and the most certain means of preventing the injuries that may arise from them, ought therefore to be an object of the surgeon's most serious attention. The great danger that usually attends a collection of matter in the brain from a wound of the head, makes it necessary to enquire accurately into those symptoms which may enable us to foreknow this evil, and to remedy its effects; this is more especially necessary, as the appearances are for the most part deceitful; so that none but a very experienced surgeon can be properly apprized of their dangerous tendency. The little treatise before us is an attempt towards this
valuable

valuable purpose, in ten histories of wounds in the head, their symptoms and consequences ; with the operation of the trepan, and its salutary effects. Of these we shall give the following, as it is remarkable, and will enable our readers to judge of the author's merit.

‘ J—— V——, a lad of about eighteen years of age, in the spring season, received a contusion over the left parietal bone, by a stone which fell about ten fathom from the upper part of the shaft, wherein he was at work. He was struck senseless and vomited ; recovering his faculties, he applied to the nearest surgeon, who being ill, requested me to take upon me the cure, which I accordingly did ; on taking off the hair, the scalp appeared bruised, but I could discover neither wound nor the appearance, or rather feel, of a depressed or fractured cranium. After bleeding and directing him to care in his diet, &c. also ordering a cooling purge ; I dismiss'd him, with directions to call at my house the day following. This, a second and a third day passed on without disturbance ; he then began to find a sickness and unusual vertigo, with some pain and drowsiness. I bled him a second time, but my patient grew worse, yet was as unwilling to submit to the knife, as I was to use it, whilst there remained a probability of doing without it ; he was bled a third time and repeated his purge. At length reluctantly, recourse was had to the knife ; a piece of the scalp was taken out, circumscribing the apparent contusion, about the size of a crown piece : here a small fissure was discovered ; but as instances have occur'd, or accounts been given, whose authenticity we may not dispute, of patients being relieved from unfavourable symptoms by removing the scalp without any thing else, I contented myself with this, and tried a day longer. I was then satisfied of the necessity of perforating the cranium, which I accordingly did, to the great relief of my patient. A week went on without any thing remarkable, about the end of which, all the symptoms returned with aggravation, and I could not but conclude that there was some latent injury at another part of the skull. At length an obtuse pain directed me to follow a small fissure which ran through the midst of the coronal suture. I scalped again to a larger extent than before, and then perceived my fissure ended in a perfect fracture near the verge of the os temporis, and had several transverse fractures crossing it at right angles.

‘ Here, I found occasion to remove two pieces, one of which was completely fractured through both tables. A rag or splinter of the skull appeared to have been driven through the dura mater into the sinus, which poured forth a considerable quantity of blood on the removal of the skull ; this was extracted
and

and the patient now went on pretty well several days longer, with milder and more promising symptoms; his diet was cooling, and being of a sanguine habit he was bled repeatedly. Now again stupor, subsultus, rigidity of the masticatory muscles, &c. threatened great danger, and on observing an extraordinary tension and intumescence of the dura matter, I was fain to puncture it slightly at three different places, which operations were attended with good effect, by the discharge of a large quantity of black inspissated blood. From this time all things were hopeful to the end of the cure; only, making my bandage at one time stricter than usual, my surprize was very great to find him the succeeding morning as bad as ever, till it was slackened, when he was immediately relieved."

To these histories is subjoined a very short dissertation on the Convulsive Cough, in the cure of which the author has found great benefit from the calx antimonii. It begins with a very remarkable case of a woman who laboured under a cough that reduced her almost to a consumption, from which she was perfectly relieved by coughing up a small calculus.

The chirurgical part of this little pamphlet we believe will merit the perusal of those who practise that art; but we are of opinion that a surgeon might have left the convulsive cough to the consideration of a judicious physician.

VII. *An Historical Account of the Expedition against the Ohio Indians, in the Year 1764. Under the Command of Henry Bouquet, Esq. Colonel on Foot, and now Brigadier General in America. Including his Transactions with the Indians, relative to the Delivery of their Prisoners, and the Preliminaries of Peace. With an Introductory Account of the Preceding Campaign, and Battle at Bushy-Run, &c. &c. &c. Published, from authentic Documents, by a Lover of his Country. 4to. Pr. 6s. Jefferson.*

AFTER the conclusion of the peace, in 1762, had flattered the Americans with a recess both from the alarms and dangers of war; a very formidable combination of the Ohio Indians threw them again into consternation, from the loss of many of their forts and the slaughter of the people on their frontiers. To the good conduct of col. Bouquet, and the bravery of his troops, they are indebted not only for a relief from the danger that threatened them, but for a compleat triumph over those Indians who had combined to their destruction. The history of these transactions makes the subject of the book before us. The introduction gives a compendious view of the motives

motives of the Indians in beginning the war, their besieging and taking most of our small fortresses on the Ohio, with the first expedition against them under col Bouquet, and the defeat he gave them at Bushy-Run August the fifth, 1763. To the account of the engagement is annexed a plan of the same. After this introduction we have an historical account of this brave officer's second expedition against them in 1764, with a plan of the disposition for marching through the enemies country. It was in this expedition that the well known event of delivering up the English prisoners with the Indians took place. This affecting scene is represented here in a print, and the conference held previous to it between col. Bouquet and the Indian chiefs, in another executed by Grignon. The English reader will conceive a much more competent idea of those transactions from prints, than he could possibly do from words. He will find too in this narrative many instances of humanity and affection in the savages, which may touch his heart and excite his admiration. To this account the author has added some very useful reflections on the conduct of a war with the Indians. The success of such a war must undoubtedly be promoted by a proper knowledge of their temper and genius, with which the author has judiciously commenced his reflections. He then gives a general idea of an establishment of light troops, for the service of the woods, with their cloathing, arms, and exercise. He very properly recommends the having bloodhounds with the troops, which would indeed war against the savages much more effectually than men. To these is added a plan for frontier settlements and encampments, and some directions concerning the construction of forts in the Indian country, with an account of those already built; and lastly the names of the different Indian nations in North-America, with the number of their fighting men or warriors, which amount to 56,500.

We think our readers may find in the perusal of this book, matter both of entertainment and instruction.

VIII. *The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, Archbishop of Ragusa; and now first translated into English. With Notes Critical and Historical. To which is added, an Appendix, setting forth the Plagiarisms, false Translations, and false Grammar in Thomas Phillips's History of the Life of Reginald Pole. By the Reverend Benjamin Pye. 8vo. Pr. 3s. 6d. Bathurst.*

THE notes added to this work by the reverend translator discover a number of plagiarisms committed by Mr. Phillips, the author of that history of the life of cardinal Pole which

which we have already reviewed*. From the volume before us it appears, that Mr. Phillips, in composing his work, transcribed his chief materials from the collections of cardinal Quirini, who lately published several volumes in quarto, containing every fragment he could discover of the cardinal's writing, and every particular relating to his person. As to the biographical performance of Beccatelli himself, it would not only be seductive, but contemptible, were it not for the excellent notes of the translator. It does not add greatly to the character of Pole's learning or genius, that though he had for his intimates, instructors, and dependants, the finest writers of that or perhaps any age since, yet his own compositions are tame, frothy, miserable performances. As we have in fact exhausted the subject in former reviews, we can only observe, that Dr. Pye agrees much better with the ideas we have endeavoured to impress of the cardinal's morals and character than any of Phillips's other answerers. When Beccatelli speaks of Pole's objection to be promoted to the cardinalate, "because such a dignity would at this juncture be very unseasonable, as it would destroy all his influence in England, where every body would be ready to suspect he would be too much biassed to the interest of the papal see; besides the manifest ruin it would bring on his own family;" the following reflection of Dr. Pye on this passage is equally accurate and just.

'It is impossible for any one, who sits down to read C. POLE's life and writings without being possessed of that extravagant *Ευθυσιασμος* (which one of his friends remarked in his composition, *Quirini* vol. ii. epist. 8.) with which he lived and wrote, to comprehend the meaning of his arguments on almost any subject, which seem altogether wild and contradictory, and either far beneath, or rather beyond the usual flight of truth and soberness. For instance, Beccatelli here relates. 'He objected with great modesty to Paul III's intended promotion of him to the cardinalate, as a very *unseasonable* step, and what would destroy all his influence in England.' To the parliament of England, who remonstrated with him on his accepting it, he replies, with a warmth of asseveration that shocks one,——'Si aliquid in terris præter honorem vestrum, utilitatem vestram me movebat ut acciperem, me non recusare ut a cælis perpetuò excludar.' *Quirini Apol. ad Parl.* vol. i. sect. 6.'

It seems Pole was so earnest with the pope that his holiness gave a furlough, dispensing with his performing immediate duty in his ecclesiastical corps; but scarcely had our young recruit

* Vide Vol. xvii. p. 413 & seq.

taken leave of his generalissimo, than the latter changed his mind and sent Durante, one of his aid de camps, with positive orders for him to mount guard immediately. There is some humour in the manner in which Beccatelli relates this incident, and a Hogarth could have made a most excellent picture of it.

‘ I happened to be with R. Pole when Durante brought the message, and the *barber* with him who was to officiate on this occasion. The good man, little expecting such a summons, was the more confused when he heard it, and discovered great tokens of concern in his countenance; but as the time was short, and there was no room for farther remonstrance, *as a sheep before his shearer*, &c. he resigned himself; and on the 22d of December m^oxxxvi he was proclaimed Cardinal with eleven more, among whom were the archbishop of Siponto, the lords bishops Chieti, Sadoleti, Carpi, and others.’

The great motive of Pole's sudden exaltation was, that he might be immediately sent to the coasts of France and Flanders, to keep up the spirit of the popish party in England. He accordingly set out upon this laudable mission, which was, in plain English, neither more nor less than fomenting a spirit of rebellion in England against its lawful prince; and the French king, after receiving the cardinal very politely, ordered him immediately to leave his dominions at the request of Henry VIII.

‘ This application, says our translator, of Henry VIII. to the king of France to deliver Pole into his ambassador's hands, was resented by the cardinal as a great indignity. Pope Leo X. thought it no injustice to make the like request to the elector of Saxony not twenty years before, to put Luther into the hands of his legate Cajetan. Was the reformer Luther amenable to the court of the Rota for preaching treason against *indulgencies*? and the *traitor-cardinal* privileged against every jurisdiction, though he sent a libel to his king, an insolent remonstrance to the legislature, and came down on the frontiers of his country to encourage insurrections against the government?’

We cannot clearly discern the tendency of this note, unless the translator supposes Henry VIII. as pope of England, to have had as much power over Henry II. as king of France, as pope Leo the Xth. thought himself to have over the elector of Saxony, who had not then made any formal separation from the church of Rome. Every reader of any learning knows that the popes of Rome to this day claim a supreme authority in matters of religion over the subjects of the princes in their communion.

We own ourselves as little edified by the following note upon the order sent by Francis to Pole, commanding the latter to depart from his dominions.

' This unsuccessful mission of the poor cardinal's on his first launching into the political world, shewed the formidable dignity of the English king in the principal court of Europe, and the contemptible insignificance of a popish legate (even when the triple crown had lost less of its splendour than it has since) though invested with all the power and parade of his master. The mortification he felt on the cavalier treatment he met with at the court of France, breaks out in his letter of complaint to the pope's nuncio at Paris soon after he had left that city; in the whole of which there is more anger and less modesty than C. Quirini or Phillips will allow.

' Non possum non maxime obstupescere tantâ regis christiani patientiâ, qui vel eos qui id petierent audire posset, vel tam turpi postulatione majestatem suam contemni, non ægrius ferret.' *Quirini*, vol. ii. ep. 17.

' Whoever reads this whole letter will laugh at all T. Phillips's endeavours to soften the cardinal's distress and palliate his behaviour, as idle and ridiculous.'

Had Dr. Pye read the whole of this passage with ideas less confined to the subject of his animadversion, so narrow an observation never could have fallen from his pen. We cannot help lamenting that all the protestant divines who have entered the lists against Mr. Phillips, contemptible as his performance is, are too circumscribed in their notions of general policy. The history of almost every petty state in Europe, for centuries before that period, furnishes us with far stronger proofs of disrespect to the papal authority than any mentioned here. Neither Francis, Charles, nor any power in Europe, at that time, considered the pope in any other light than as a temporal prince, without the smallest idea of his spiritual jurisdiction in civil or political matters. We are not even afraid to assert, that Francis in his behaviour to Pole on that occasion acted a mean cowardly part; and we believe, that if he had been as much afraid of the dey of Tripoli as he was of the king of England, he would have shewn the same complaisance to the turban as he did to the crown. In short, however we may laugh at Mr. Phillips, we cannot help condoling with the cardinal, and agreeing with him that the request made by Henry to drive the cardinal from his court was an affront to the majesty of an independent prince.

If Dr. Pye has examined the compositions of Beccatelli and Phillips with the accuracy he has discovered in this performance, merely to prove that Pole was both a weak and a wicked man, we think his labour has been misapplied. The history of his negotiations abroad prove him to be the first, and his administration in England convinces us he was the latter, so
that

that our ingenious translator, editor, and annotator, has, in fact, done no more than "broken a butterfly upon a wheel." We can by no means conceive how the virtues or the vices of cardinal Pole can interest a divine of the church of England in the disquisition of either; and we are sorry to observe, that Phillips' work has acquired reputation solely by the pains that have been taken to answer it. We were early * in proclaiming to the world the nothingness of his performance, and it is with concern we see our endeavours partly frustrated by the zeal of gentlemen who must have a contemptible opinion, indeed, of the dispensers of the good things of the church, if they think they can recommend themselves to preferment by publishing answers to this insignificant compilement (which is scarce worthy to come into competition with a school boy's holiday exercise) be they ever so well executed.

Dr. Pye has given us some very pertinent notes upon Pole's conduct when he was disappointed of the popedom. But is that a matter at this day interesting to an English reader? or what merit can our reverend translator plead in being able to confute the blunders and absurdities of Pole, Beccatelli, Quirini, and Phillips?—a task proper for the mere tyros of literature!

Our author very charitably observes, that the imputation of Pole's having a natural daughter "is not mentioned by the author of the *Conclave de Pontifici*, though *his heresy, his too early ambition, and his slavish attachment to the emperor*, are much insisted on." Now with us it is a question, whether the author of the *Conclave de Pontifici* ever entertained an idea, that a cardinal having a natural daughter was any disqualification for his being elected pope? 'The reproach, says Beccatelli, of his having a daughter will be confuted by the fact itself, without any endeavours of his own to set it right, since the first inventors of that calumny had made it their business to inquire, who that young person was whom the cardinal had sent to be educated in the nunnery, and had found to their disappointment, that she was an unhappy orphan, the daughter of an English lady deceased, whom the cardinal had taken under his protection to save her from being abandoned; nay more, he had given orders for the depositing of a hundred crowns, in a *bank* established for such charities, for her use, over and above what her mother had left behind her; that the capital and accumulating interest might hereafter be a sufficient portion for her in marriage: this was one of his silent acts of beneficence, which he performed without founding his own praises.'

* See vol. xvii. p. 424.

Our translator gives us no annotation upon this passage, though we think it amounts almost to a confirmation of the fact. If the cardinal had a natural daughter, whom he wanted to place in a convent, without being known for her father, could he have acted more cunningly, or more like a *knowing one*, than he did by Beccatelli's account?

We cannot think that Pole's being persuaded God had transformed him to an ass, during the time of the conclave, merits the reprehension Dr. Pye has bestowed upon it. He ought to make the same or greater allowance for the good cardinal that critics make for Homer, who compares one of his chief heroes to the same patient animal. The doctor ought likewise to have considered, that the creature mentioned by Pole, was the ass that carried Jesus Christ.

' Charles, says Dr. Pye, in a note, although he was so much courted by the see of Rome, and flattered with the title of the Great Constantine of the council of Trent, had too much of the sagacity and spirit of a prince, not to discern and despise the artful falshood of that church and court; the first he ever treated with disregard, and the latter with contempt: neither did he spare cardinals or popes, if they crossed his humour too abruptly. He had a very strong temptation to have carried Clement VII. prisoner to Madrid, for not being more supple under his confinement at St. Angelo—He threatened to throw C. Cervini into the Adice, for presuming to adjourn the council from Trent to Bologna—And he snubbed C. Pole so sorely for coming down into Flanders contrary to his orders, that he complains to C. Morone, " He was afraid he would cudgel " him with his baton, and drive him to his monastery at Maguzano."

Here again we are afraid that our author argues too narrowly, and sinks the historian in the divine. Charles, in his behaviour towards Pole, was actuated neither by disregard nor contempt, but by that universal principle so well known in the world under the name of *self*; and in a subsequent note, which the doctor seems to have taken from our former Reviews*, he adopts this opinion.—We have already observed, that Raphael (Urbino) could not be the painter of the picture from which the head prefixed to Phillips's book is taken†. Dr. Pye seems to admit that Raphael Borgheze possibly might be the artist. This is such an excuse as a pedlar might make, after being paid the full price for one of Graham's watches, and it was discovered that the Graham mentioned on the plate was not Graham of Fleet-street, and Fellow of the Royal Society, but a watch-

* See vol. xx. p. 300.

† See vol. xvii. p. 416.

maker who lived in Wapping, a very honest man, and a good tradesman.

Dr. Pye gives us the following note upon one of the most important transactions of Pole's life, with regard to England. 'T. Philips leaves the final decision of this affair between the pope and his legatè, as a point undetermined in history, and thinks it sufficient to conclude his account, with saying, from Dutithius, "That the pope dissembled his resentment;"—but his dissembling his resentment in 1557, just after the battle of St. Quintin, proves nothing, since it appears from Pole's letter to Paul IV. 30th March, 1558, "That his legatine office continued still suspended, neither could the queen or her parliament prevail to have it restored." Our English historians must therefore be in the wrong, when they say 'The restoration of Pole's legatine character was a *secret article* of the treaty with Philip,' (Rapin, vol. ii. p. 47.) Gratioti's account seems most probable, 'that the further hearing was postponed by the interest of the queen,' and, as Pole died in the same year, it was never intirely cleared up in his favour, as the candid writer last-mentioned professedly acknowledges.'

This note proves the very great inconveniency of treating historical matters with confined views. Had the doctor, instead of quoting so uninformed a writer as Rapin, examined the State Papers of the time, he would have found, that the revocation of Pole's legatine powers was at first very indefinite; for he was recalled, as being one of the legates and nuncios residing in the dominions of Philip, of which the pope supposed England to be a part; and that Cairn, who was Mary's resident at Rome, prevailed with the pope, that his revocation should not be intimated to Pole, to leave a door open for the queen's application in his favour. In the mean time a breach happened between the pope and the French king; and it appears by a dispatch of Cairn's in the Paper Office, addressed to Philip and Mary, dated May 15, 1558, that if the pope could have brought their majesties to have joined him heartily against France, his holiness (to make use of Cairn's own expression) 'would have turned the leaf.' Pole dreaded this, being apprehensive of losing his interest with France, with whom his holiness was obliged again to compromise affairs.

The pope easily saw through Pole's management, and resented it so highly, as to threaten his utter destruction. The cardinal applied to the queen, and she ordered her Latin secretary to draw up a very strong letter to the pope in his favour; the nobility wrote a second, and the council a third epistle on the same subject, which was approved of by

Philip, in a letter he wrote from Flanders on the 7th of August.

Instead of mollifying, those applications rather exasperated his holiness, as it shewed Pole's uncontrollable power in England. He named Peyto, an English friar, who had opposed Henry VIII. to be legate in his room, and acted with such firmness, that the cardinal was daunted, and sent over Ormanet with a secret, as well as a public, commission to his holiness. The import of this private commission was soon known to the public, by the loss of Calais, which Pole sacrificed to the Guises, against the voice of all the people of England, by detaining the succours which were raised for its relief. It is well known, that upon that event Thirleby, bishop of Ely, Pole's great confidant, "drank carouse to it (to use old Fox's words) "and called it a Fisher town."—As to Peyto, he died in the April following, after being made bishop of Salisbury; and Ormanet returned from Rome with the restitution of Pole's legantine powers.

We have been the more diffuse on this very capital point, to prove that neither Beccatelli, Dudithius, Quirini, or any author mentioned by Dr. Pye, knew a single syllable of Pole's true history. They took up matters as they came to their hands; they wrote from the slight information they received, and with a true Italian spirit were satisfied with exteriors. They were, in short, employed to blazon his virtues and attachment to the papacy, without being suffered to investigate the real truth of any one transaction. The short remainder of Mary's reign leaves us no room to doubt of the cardinal's treachery; for he even opposed a very spirited and practicable proposal of Philip for retaking Calais, and which was laid aside. So execrable a character as Pole's demanded the varnish of priestly brushes; and it was administered with such profusion, that the truth of his character never was thoroughly known, but through the falsehood employed to recommend it.

Pole was flattered not only in prose but in verse, and both Beccatelli and Dr. Pye have particularly mentioned Flaminio (the younger, we suppose) as a companion and dependent of the cardinal. This Flaminio's *catella*, or bitch, presents a copy of hendecasyllables to his eminence, which have been reprinted by Dr. Pye, with whom we agree, that they "seem to breathe the ease "and indolence of that agreeable solitude which inspired them." The doctor is by no means satisfied, that Pole ever made a true convert of Flaminio from heresy, and we are inclined to the same opinion; though we are apt to believe his heresy was of a deeper kind than any of the points debated between the Roman Catholics and the Reformers. An epigram which he inscribes to Contarini, begins with the two following lines:

*Contarene, tuo docuisti magnæ libello,
Extinctis animas vivere corporibus.*

You say, however death may end our lives,
That still the soul, man's noble part, survives.

We have discovered another of the cardinal's poetical friends, during his agreeable sequestration, in a most delightful ode, composed by Fasitelli, addressed to his villa, where he is introduced in the following manner :

*Hic diu mihi vivere, &
Hic tandem liceat mori,
Semper et lateam immemor
Omnium, bene nec mihi
Sæpe cognitus ipsi.
Quod meus Fabius suo
Cum Polo facit optimus
Optimo, Capimontio
Rure qui sibi candidum
Lætus exigit ævum.*

All Pole's poetical friends, however, were not of the same delicate turn. He is unmercifully bedawbed by Bonamici ; and Palladio, in a copy of verses he addresses to his eminence, says neither more nor less than that God Almighty sent Pole down from heaven to earth, to atone for the sins of mankind.

Upon the whole, we cannot agree with Dr. Pye, that Beccatelli's Life of Cardinal Pole, is an elegant piece of history, or that it is even *splendide mendax*. On the contrary, we think it a flat, dull composition, from beginning to end, equally void of genius as of truth ; and we lament that the Roman Catholics, both at home and abroad, boast that such a writer as T. Phillips has obliged several eminent English divines to draw their pens to answer him ; which is a fact that cannot be refuted. The best answer to that contemptible writer, would have been a Protestant history of his hero, upon enlarged principles, where it would have appeared that conscience and religion were no more than the cant of the most severe Roman Catholics ; that not one of them, except Mary herself, had a grain of sincerity ; and that the great motions of state were directed by principles very different from those that have been suggested by any of the reverend answerers to Mr. Phillips' performance.

IX. *Travels through Italy. Containing new and curious Observations on that Country; particularly the Grand Duchy of Tuscany; the Ecclesiastical State, or the Dominions of the Pope; the Kingdom of Naples; the Republics of Venice and Genoa; and other Italian States, &c. &c. &c. By John Northall, Esq; Captain in his Britannic Majesty's Royal Regiment of Artillery. 8vo. Pr: 6s. Hooper.*

WITHOUT enquiring whether captain Northall is or is not a travelling name, we shall very readily admit that such a gentleman did actually make the tour described in the work before us; and for the satisfaction of our reader we shall transcribe from the editor's preface the following character of the author and his work.

' The author of the following travels was an English gentleman, who undertook this tour of Italy, which he rightly considered as the finishing part of a polite education. He was accompanied by some other gentlemen, who had all the advantages of procuring access to the most valuable curiosities in public places and private palaces. Our author had a curiosity equal to these advantages: he was not only a gentleman, but a scholar; a gallant officer, and an experienced engineer; a good draughtsman, and a fine judge of paintings, sculpture, and architecture, which chiefly attracted his attention wherever he went.

' He found many new subjects to employ himself upon; and he has handled them in a delicate manner. His remarks upon the best paintings and sculptures are judicious and animated, far above the common narratives and descriptions of other travellers: what he says is purely his own, the object of his taste; and the result of his judgment: he depends upon no former authorities; he curiously sees whatever he describes, and happily describes whatever he sees. When he mentions things taken notice of by others, it is with conciseness and precision, avoiding stale informations and impertinent digressions.

' He has considered things in a new light, and is particularly remarkable for the difference of his tour from that of any other traveller, which is evident from the map annexed to this book. He sailed, on the 24th of January, 1752, O. S. from Port St. Phillips, in the island of Minorca, on board a ship bound for Leghorn, distant from thence near 130 leagues. On the 26th, they were off the island of Corsica; and the next day made the continent between St. Remo and Oneglia; but, as the wind was contrary, they bore away for Toulon, on the 29th passed through the isles of Hieres, and entered the bay of Toulon on the 30th. Here they performed a quarantine of ten days,

days, and then sailed for Leghorn, where they arrived on the 7th of February.

‘ Instead of making this tour of Italy in the manner generally done, our author took a new method in these travels. He first visited the principal places in Tuscany, and particularly the celebrated city of Florence ; from whence he went to Rome ; of which he only took a cursory view, and proceeded to Naples. He returned from thence to Rome to take a more particular survey of its curiosities ; after which he set out for the famous town of Loretto, near the Adriatic ; and departed from thence for Bologna. He then went to Venice, Mantua, Parma, Reggio, and Modena, re-entered Tuscany, returned to Leghorn, and set out from thence by sea for Genoa. He went by sea from Genoa to Villa Franca ; from whence he proceeded by land into France, and came to Marseilles, where these travels end.

‘ Wherever our author passes, he shews himself both a geographer and a scholar, by giving an exact and pleasing description of the present situation of the country, and entering into a comparison of it with what it was in former times, as described by the antients : this is evident from his account of the different roads from one place to another ; as also of the Pantheon, the Capitol, the Vatican ; the pillars of Trajan and Antonine ; the arches of Titus, Severus, and Constantine, in Rome ; but more particularly so in his account and modern divisions of that capital, and of the Appian way, in which he has shewn an amazing share of erudition ; and also in his description of Virgil’s tomb, Vesuvius, Herculaneum, and other places adjacent to Naples. He has disregarded useless inscriptions, and tedious epitaphs : but what he has inserted are useful or elegant ; as the epitaph on Giotto, Carelo Aretino, and Raphael ; as also the account of Rome by Petrarch and Janus Vitalis ; and the famous epigram on Venice, by Sannazarius.

‘ Some opportunities have been taken to shew his knowledge in military discipline, and his skill in fortification ; as in Florence and in Naples. In every state, he shews himself well acquainted with their different modes of government ; but his principal taste was for the branches of architecture, sculpture, and painting ; in which he has particularly excelled all those who have yet written upon that subject. For this, it is sufficient to look at his account of the palaces in the city of Florence, where he describes the Venus of Medicis in a masterly stile ; as also his description of the churches and convents in Florence ; the churches, convents, and palaces in and about Naples ; the same in Rome, Venice, and other places, particularly the Laocoon at Rome, and the Hercules Farnese.’

Prepossessed with reading this pompous account, we sat down with great avidity to have our judgment informed, our ideas corrected, and our prejudices removed, to discover the just medium, in a sound English discernment, between the affected hyperboles of the Italians and the whimsical taste of the French; and, in short, to see objects represented *as they are*. But alas! we do not remember to have had the good fortune through the whole compass of the book, to meet with one description or observation that might not have been made by the captain without quitting his elbow-chair or his fire-side. The Venus of Medicis is a favourite article of curiosity, and as the reader perceives that the captain's description of it is strongly recommended in the above quotation, we turned to it with the utmost impatience; but judge our disappointment, gentle reader, when all we read amounted to the following account!

‘ It is smaller than the others. Her perpendicular height, as she stands bending forwards, is five feet; and including the inclination, five feet two inches: but her arms and hands are said not to be antique. The softness of the flesh, the delicacy of the shape, air, and posture, and the correctness of the design in this statue, are inexpressible.

‘ This has hitherto, in the unanimous opinion of all judges, been esteemed to surpass not only all the statues in Florence, but any piece of sculpture throughout the whole world. It formerly stood in the Medicis palace on mount Pincio at Rome, from whence it was brought to Florence, by order of duke Cosmo III. The pedestal is modern, and between two and three feet high. The right knee advances a little forward; the left hand is placed a little before the pudenda; and the right across her breasts; yet without touching the body. The head inclines a little to the left shoulder; and her person is somewhat plump. The bloom of youth, the pleasing softness of her look, and her beauty and modesty seem to rival each other in the charms of her countenance. The marble was at first of a pure white, but time has given it a yellowness, and in the sun-shine it is almost transparent.

‘ The inscription on the base shews it to be the work of Cleomenes, an Athenian, the son of Apollodorus; yet this is the only place where we meet with the name of this great master among all the remains of antiquity.’

We must acknowledge that the description we have already given from Mr. Keyser* of this celebrated statue affords us, upon reviewing it, much greater pleasure than that of capt. Northall, which contains in it nothing but the hackneyed chit-

* See vol. i. p. 506.

chat of every French or Swiss smatterer in the fine arts, and which we will venture to say has been published in above fifty different books of travels. We are sorry to comprehend in this observation all the other descriptions of the noble captain. His accounts of the Laocoon and the Hercules of Farnese, run much in the same strain as those of the very learned and intelligent gentleman the *Ciceroniani* who shew the tombs of Westminster-Abbey in holyday-time.—As our regard for truth and justice drew from us the censures we have passed upon this performance, so candour obliges us to recommend it as one of the most judicious and useful compilations of the kind that has appeared; nor do we think it of any importance to the reader, whether captain Northall is or is not a relation to Charles Thompson, Esq; who travelled through half the globe, without stirring out of the sound of Bow-bell.

X. *The History of Sir George Ellifon. II. Vols. 12mo. 6s. Millar.*

WE could wish there were many such characters in real life, as the hero of this novel: but we apprehend the author has indulged his fancy, more than he has consulted his judgment, in drawing the picture of Sir George Ellifon. Perfection is not the lot of humanity, and frail nature can only contemplate, with astonishment, such ideal greatness, such imaginary goodness. The author, aware of this objection, tells us in the preface, ‘that before we determine this point, he would have us endeavour to equal the virtue of Sir George.’ The advice is good, but he surely did not consider that, with the best dispositions in the world to make the attempt, there are but few of his readers who will ever be in a situation to lay the ground-work of such a plan.

That the reader may be enabled to judge for himself of the merits of the production, we shall present him with the capital outlines of this history.

Sir George Ellifon was the younger son of an ancient and opulent family; but receiving only that small proportion of his father’s wealth, which, according to the custom of this country, usually falls to the share of a younger child, his posterity had little chance of inheriting any considerable fortune from him; though he had, by the profession in which he was placed, been enabled to live genteelly. Before his son George had completed his twenty-first year, his family, by the death of his wife and two children, was reduced to two sons and one daughter. James, the second son, was then but twelve years, and his daughter fourteen years old. This difference in their age determined

terminated Mr. Ellifon to trust in his son George's hands, two-thirds of the sum of which he was possessed. By so good a capital, which was 4000*l.* he hoped to secure the success of his eldest son, whose disposition gave him reason to believe, he should thereby do the best service to his other children. He knew the young man to be perfectly sober, humane, and generous, and at the same time an exceeding good oeconomist; extremely diligent, and well inclined to pay attention to his business, a thing so necessary for those who undertake merchandize. He had besides a tender affection for his brother and sister, and both loved and revered his father. With this capital he went over to Jamaica, and in a short time, by his prudent management, improved it so far, that he was able to remit the 4000*l.* for the use of his brother and sister, though much against his father's inclination. He soon married a very opulent planter's widow; this union did not, however, procure him all the felicity that might have been expected, occasioned by the difference in their sentiments, particularly with regard to the treatment of negroes. Mr. Ellifon is now principally employed in framing a system of regulation for his slaves; and his sentiments upon this occasion are noble, generous, humane, and ought to be engraven in the heart of every West Indian planter. From the following specimen, the reader may frame an idea of his manner of reasoning upon this head; it is in the form of a dialogue between him and Mrs. Ellifon, occasioned by his having prevented the negroes being chastised for some slight offence.

‘ As for the idleness you suppose will arise from a relaxation of these shocking severities, I protest by all that is sacred, said he, that were not justice to you in question, for this estate being originally your's, I cannot think that marriage deprives you of your right in it, I would give it all for the extacy I felt at seeing the joy of the poor reprieved wretches. Had you, my dear, been present when they threw themselves at my feet, embraced my knees, and lifting up their streaming eyes to heaven, prayed with inexpressible fervency to their supposed Gods, to power down their choicest blessings on me, you would have wept with me; and have owned a delight which nothing in this world can afford, but the relieving our fellow creatures from misery; a delight even beyond what our weak imperfect senses can well bear, for it rises to an excess that is mixed with pain, since reflexions on their unhappy state mingle themselves with our joy; but the first extacy over, the pleasure becomes more adequate to our sensations.

‘ I do not doubt, answered Mrs. Ellifon, but they were rejoiced to find their punishment remitted, as they look upon it

as a permission to take the same liberty every holy-day ; and you may depend upon it they will give you the like opportunity for such another scene.

‘ Very probably they may, replied Mr. Ellifon, but if my pardon has no other consequence, it will only appear as useless as your steward’s punishment ; for he confessed to me, that for the same offence he had most cruelly chastised them not above a fortnight ago. Whatever their behaviour may be, let me enjoy the pleasing sensations arising from even abused mercy, rather than the stings of remorse for useless cruelty.

‘ But, interrupted Mrs. Ellifon, would you have their faults go uncorrected ?

‘ By no means, answered Mr. Ellifon, but I would have the punishment bear some proportion to the offence ; and till it does so, it cannot be effectual. These poor creatures would be far our superiors in merit, and indeed in nature, if they could live without committing frequent faults ; if the smallest offence, as a too free indulgence of innocent mirth like this I have just pardoned, is punished with the same severity as a malicious or dishonest action, the suffering wretches become desperate ; they find, however careful, through the weakness of human nature they must sometimes err, and also that by the barbarity and tyranny of their overseers they shall frequently be punished, even when they are not guilty ; and looking upon these sufferings as a misery attending their condition, they do not endeavour to avoid what they cannot always prevent. I am determined henceforward to ease your steward of this part of his business ; the produce of the land he may still attend, but those who cultivate it shall be my care ; he is not fit to be trusted with any thing but what is inanimate. And that you may not think I pay too high a price for this indulgence of my compassion, or rather this compliance with my conscience, I will endeavour to find a means of rendering our slaves obedient, without violating the laws of justice and humanity.’

Our hero has an early opportunity of demonstrating his great beneficence.—Being at Port Royal upon business, he heard lamented the misfortunes of an English gentleman, who had been established there about two years as a merchant in good credit ; his capital not being great, his trade was not very extensive, for he never could be prevailed upon to make that use of the good opinion which from his excellent conduct every one had conceived of him. This gentleman was not more unwilling to receive assistance, than he was desirous of assisting others. A friend and countryman of his, who had a wife and large family, imparted to him his distress at finding his affairs in so desperate a situation, that he had no hopes of avoid-
ing

ing bankruptcy. Mr. Hammond (the name of the unfortunate gentleman) had just received 1000*l.* and this sum he insisted on his unsuccessful friend's taking for a time, in hopes it might enable him to save his credit, and carry on his trade, till affairs took a more favourable turn. By this well-timed loan the poor man and his family were saved from destruction. But losses by shipwreck, and other accidents having successively fallen on Mr. Hammond, he saw himself reduced to the situation from which he had relieved his friend, with only this difference, that his was a single distress, whereas a wife and nine children would have been sharers in the misfortunes of the other. All Mr. Hammond's effects were seized, but proved insufficient to discharge his debts. The creditors knew he had lent some money, but were ignorant as to the exact sum: this they pressed him to confess, promising on the receipt of it to discharge him from prison: but Mr. Hammond could not support the thought of purchasing his liberty, by reducing so large a family to beggary. In this situation Mr. Ellison's compassionate heart, which was sensibly affected at his magnanimity of soul, released him, and he was appointed steward during his absence in England.

Before Mr. Ellison's departure from Jamaica, his wife dies, and his brother arrives, marries, and settles, having received 10,000*l.* from George, whose fortune now consists of 45,000*l.* and his plantation produces him 1200*l.* a year, clear of all deduction; the heir to which is an only son, whom he brings with him to England, to receive his education.

He visits his cousin Sir William, in Dorsetshire, where he resolves to settle. Meets with Lamont at Millenium-hall. Returns to Sir William's, and purchases an estate in his neighbourhood. This furnishes our author with an opportunity of displaying his talent at description; speaking of the state of the mansion, he says, 'spiders had supplied the place of other inhabitants, and like good housewives, had hung every room with webs of their own weaving. Not once in the last ten years had the inimical brush disturbed their peaceful dwelling; the lines once spun to convey them to the ground, or from one side of the room to the other, remained unbroken for the same uses year after year, and by frequent additions were rendered so strong, that it was difficult to stand in any of the rooms, without being persuaded one was caught in a net. In short, so curious was the workmanship, that had the spinster goddess beheld it, she might have envied Arachne a second time, and metamorphosed her a-new, into some less artful and less diligent insect. Mr. Ellison felt a little compunction at the thought of destroying so numerous a race, who had the rights of long possession to plead.'

We

We have how innumerable instances of our hero's charity, hospitality, and beneficence; but the gratification they afford Mr. Ellison are greatly interrupted by Miss Allin's charms, whom our author thus depicts: 'She had great sweetness of temper, and exceeding good sense; her father had given her all advantages of education; she played on the harpsichord, not perhaps with the perfection of a person who has made it the business of her life, but with an elegance and facility well calculated to assist one of the finest voices that ever was heard. She understood French and Italian perfectly well, had read a great deal with admirable taste and judgment, having been directed and assisted in her studies by Mr. Blackburn, with whom she was a great favourite; and within the last three years she had learnt the Latin tongue, as her leisure gave full opportunity; but this she endeavoured to conceal, nor was she forward to exhibit any of her accomplishments, being, in despite of all her perfections, modest, humble, and unaffected. Her address was polite, and possibly the more easy, for having been accustomed from the age of seventeen to do the honours of her father's house, her mother dying at that time. Miss Allin was now twenty-five years old, an age which might perhaps have a little abated the lovely bloom in her complexion, had she lived more in the world; but a very regular life, and country air, had preserved it in full force.'

Such unparalleled excellence was destined for another's arms.—She was previously engaged to Dr. Tunstall, but her father would have exerted his parental authority, compelled her to break off all connection with the doctor, and endeavoured to convince her of the honour and happiness offered her in Mr. Ellison, who is deeply enamoured with her; the hero nevertheless surmounts his passion so far, as not only to relinquish his pretensions, but even pay her marriage portion, which her father now refuses giving her.—*Generous rival!*

This behaviour is not, however, a conviction of his having entirely extinguished the amorous flame which Miss Allin kindled in his breast—it preys upon him for some time, and the only alleviation he finds is in charity, hospitality, and beneficence, which he carries to the utmost extent of his fortune, visiting the adjacent prisons once a year, and setting those prisoners at liberty who are most deserving of his bounty. To recapitulate all his charities, would fill a moderate volume; for, indeed, one half of this history contains nothing else, except the episodes which are interwoven as memoirs of those objects who attract his attention.

It should seem that the doctor's lady, notwithstanding her refusal of Mr. Ellison's hand, had still no small regard for him:

it is true, that gratitude should, for various causes, have excited her to demonstrate an acknowledgment of his exemplary generosity, and unparalleled bounty; but there are few ladies so circumstanced as she had been and still was, who would have attended as a nurse a sick admirer, after having been, perhaps, the indirect means of bringing him into that situation by her unkindness. But this work abounds with characters sublimed to the highest pitch of virtue, magnanimity, and glory.

The reasons Mr. Ellifon gives for declining to be proposed a candidate for member of Parliament, at the general election, are so uncommon and completely Utopian, that we think it would be injuring the reader to suppress such original and truly patriotic arguments. He acknowledged himself much obliged to the gentlemen who intended proposing him, and assured him of an unanimous election, for so distinguished a testimony of their good opinion, but declined accepting their offer in the gentlest manner he could. 'Little expecting this disappointment, they were both surprized and mortified; and some of them went so far as to tell him, that his declining so important and useful a trust, did not well suit the benevolence and generosity of his temper, which should naturally lead him to embrace an opportunity of becoming one of the legislature, as he might in that capacity have a power of doing more extensive good than by any other means: that of all men living he was perhaps best qualified to serve his country, as his excellent talents had been always turned towards benefiting mankind; for by making it his constant application he must better understand the means, and by his spirit and integrity could more effectually execute them.

'Mr. Ellifon replied, that they much over-rated his abilities, which were in no degree adequate to the business of legislature; in that situation, though integrity might prevent him from doing harm, yet too narrow a capacity would disable him from doing good. In his present sphere of life he hoped he might be useful to some, and therefore was unwilling to lose that power by aiming at greater. Once in a century perhaps, continued he, a man may arise whose single voice will have more weight than that of hundreds, who can convince the most obstinately prejudiced, and warm the coldest heart to virtue; but such an one is a prodigy; nature is sparing of such productions: for in him the purest integrity, the firmest resolution, and most extensive capacity must unite. But what can a man of ordinary abilities perform in that situation? He cannot gain authority enough to bring others over to his opinion, but may vainly struggle through life without obtaining one
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end he aimed at. Let this man confine himself to a private station, and inclination alone is a sufficient qualification to enable him to do good ; but from the desire of rising to a more considerable sphere, we are apt to reject that wherein we might laudably acquit ourselves. That I see the extent of my powers I consider as my greatest happiness, as I am thereby admonished to continue in a situation to which I am equal, and wherein I find very full employment both for my time and thoughts ; if many who seek admission into the House of Commons, to the ruin of their fortunes and happiness, would reconcile themselves to the same humble lot, it would be far better for the nation, as well as for themselves.

‘ However, I confess I have another reason for declining the honour you would confer. The manner in which it is offered would indeed save me from the necessity of absolute bribery, and so far I might avoid perjury, and the consciousness of having broken a law of the greatest importance to the constitution, and violated the legislative power, in order to procure a share in the legislature ; but still my constituents, who are obliged to swear they are uninfluenced by mercenary temptations in their choice of me, must many of them be perjured, since to their fear of disobliging their landlords I should owe the votes of the major part ; and I cannot see the taking an immediate sum of money, and the continued possession of a farm on which their livelihood depends, in any very different light : in either case the influence is undue ; they would not chuse me as the person most likely to serve their country, but as one by voting for whom they should best promote their private interests. Neither would I act the usual part of candidates, and introduce such a course of drunkenness, as is generally done to so pernicious a degree, that the people have scarcely time to be reformed before the next election renews the vice. How many persons, who before were sober and industrious, are corrupted by those seasons of revelry and intoxication ? I should feel myself answerable for all the evil that arose from my election ; and as I have always beheld with horror the dreadful consequences attending what ought to be the great bulwark of our liberty, and best part of our constitution, I should be inexcusable if I were myself an aggressor, and took advantage of my friends doing for me what I would do for no one, as will appear ; for the utmost use I shall make of my fortune at the ensuing election, is to tell my tenants and tradespeople my opinion of the candidates, as many of them may not be able to form a judgment on their different merits, assuring them at the same time, that they are perfectly at liberty to give their votes where they think they are best deserved, and have no resentment to fear

fear from me, though they should reject him whom I prefer, except I find they are induced thereto by interested or vicious motives.'

Upon the demise of Sir William Ellifon, Mr. Ellifon succeeds him in title and estate. Some time before Sir William died, his brain was turned; but his heir, so far from taking out a statute of lunacy against him, indulged him in all his extravagances and caprices, thinking it highly criminal even to mortify a madman.

Upon the death of Dr. Tunstall, who had ruined his family and his own constitution by his debauched life, Sir George declares himself once more a suitor of Mrs. Tunstall, who, after some few female scruples, consents to accept of his hand. But just before the happy union, the knight is thrown from his horse, in a journey taken to relieve distress; his thigh is broke, and a mortification ensues. His life is now despaired of, but he unexpectedly recovers, and, at length, is united to his still lovely mistress. The history concludes with a most amiable picture of domestic felicity and social happiness.

Though rigid criticism may point out many faults, imperfections, and oversights, in this production, we may venture to recommend it to the perusal of every man of fortune, who has more money than he can rationally employ, except in generous and beneficent acts; and those who do not recollect Mr. Richardson's *Grandison*, will discover great merit in it, as the style is in general elegant, and often pathetic.

XI. *The Picture. A Novel. By the Miss Minifies, of Fairwater in Somersetshire. In III. Volumes. 12mo. Price 9s. bound. Johnson.*

AS these ladies have before made their appearance in print, in quality of the authors of the *History of Lady Frances S—*, and *Lady Caroline S—*, we may consider them as writers of some reputation in the Republic of Letters, especially as they inform us in their preface, "that flushed with the reception of their first attempt, they have dared to venture on a second." We should be sorry to say any thing severe upon female productions, as we would rather prompt than suppress any attempts of the ladies that may tend to amuse, if not to instruct, the gay circle of their acquaintance, which the miss Minifies (or their bookseller) seem to have particularly studied, as these volumes are peculiarly calculated to gratify a certain set of readers who pique themselves more upon the number of
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the pages they peruse, than the knowledge they obtain from them.

This work derives its title from the following occurrence: Mrs. Stanley, her daughter, and niece, with Mrs. Berkely, being upon a tour at Hampton Lodge in Derbyshire, they visited lord Easly's seat, when miss Stanley was found to be missing:—Mrs. Stanley seeing the door of another room open, imagined she might be there, stepped back, and found it a little library which had been passed over in surveying so many other splendid apartments.—Here then she found her daughter,—but found her with her attention so profoundly fixed on a picture which stood over the chimney, that she might be said at that moment to have resembled a fine statue of the goddess Contemplation:—At the entrance of Mrs. Stanley and the other ladies, she started from her reverie, and stepping to the former, cried out with emotion—Ah! madam, had not chance brought me hither, we had lost this most charming representation:—Saying which, she took her by the hand; and drew her nearer to the picture.——

‘ In this picture were two principal figures, the one a fine old man with silver locks, which seemed to inspire veneration; the other, a beautiful youth in whose arms he was supported.—Miss Stanley observed, that but for their position, they might have been taken for Mentor and Telémachus.—You say right, my dear, returned Mrs. Berkely.—Observe, continued she, pointing to the young man, what nobleness in his air! what majesty! what sweetness! what expression in his looks!—If the countenance be an index of the soul, in his I read every godlike virtue of that hero.—Mrs. Stanley, turning to the housekeeper, begged to know for whom it was intended.—The woman replied, that it was occasioned by a very extraordinary accident, adding, if the ladies would please to repose themselves, she would readily relate the circumstances;—though, continued she, I know them only from report, as it happened three years since, and I have lived only one in my lord's family.—In compliance with her request her fair audience placed themselves opposite the picture; which they kept continually in their eyes, whilst their ears were agreeably entertained with the following particulars.

‘ That old man, ladies, said their informant, served my present lord and his father, in the capacity of a butler upwards of forty years; in which office he behaved so well that my lord always used to call him his faithful Isaac:—It happened that his lordship was one and twenty, three years since, on which event the house was filled with nobility, and orders were given for the cellar doors to be thrown open, that poor as well as

rich might rejoice on the occasion :—In short, ladies, Mr. Isaac made himself so merry with pledging his lord's health, that going out to take the fresh air, his foot slipped, and he fell into a very deep river.—In this situation he must have perished ; but a friend of my lord, passing that instant in his way hither, had goodness enough to plunge in and bring him to the bank, where, ladies, in that picture you may see him supporting the old man in his arms ;—nor would he suffer any care to be taken of himself, till he had seen him restored to life, being brought back to the house half expiring.—This piece of humanity had like to have cost him dear, for soon after he was taken ill of a dangerous fever ;—and when my lord expressed his fear that it was owing to this accident,—he replied,—that man is not worthy of life who would not risk it in the preservation of a fellow creature.—

‘ Unperceived even by herself, tears of admiration filled the charming eyes of Emily —Louisa's in sparkling transports spoke her approbation.—Both were silent ;—and both silently applauded an act of that humanity in another, which from their most early infancy had been familiar to themselves.—Mrs. Stanley having made the language of the eyes her study, in order to discover when the virtues or passions were most predominant in the minds of her pupils, was pleased to see on this occasion such warm and tender sensibility ; for theirs being perfectly intelligent, as perfectly she understood them.—

‘ These, ladies, said the good woman, who seemed happy in their attention, are the particulars which occasioned that picture.—Mrs. Stanley then enquired, by whom it was executed, and the name of the young gentleman.—As for the first, she informed her, it was done by one of her lord's friends who was on a visit to him when the affair happened,—but in regard to the latter, she could give no intelligence.—

‘ Mrs. Stanley looking at her watch, declared it would be too late to take any but a cursory view of the gardens.—This hint was understood by Mrs. Berkley, who, for reasons with which our readers are acquainted, always distributed her friend's liberality, with which their obliging conductress had great reason to be satisfied.—Just as they were leaving the room, she asked pardon for having omitted one circumstance, which was that the butler at his death left the young gentleman two thousand pounds, which legacy he soon after ordered to be returned amongst his poor relations.—This last instance raised him greatly in their esteem ; and quite enraptured with his character, they pursued their journey, in the remainder of which, not all the masterly paintings they saw, could efface from their memories the pleasing portraits of old Isaac and his generous preserver.

‘ Here

‘ Here, candid reader, give us leave to conclude our chapter with a few poetical questions and one short remark.

‘ Has soft humanity thy actions sway’d ?
Hast thou its pleasures felt, its voice obey’d ?
Did e’er a manly breast a sorrow know,
Which pierc’d it deep, and that for others woe ?
In thee does mis’ry ever boast a friend ?
Does to her plaints thy ready ear attend ?

‘ If, O reader, thy heart answers these queries in the affirmative, thou wilt also allow the justness of this observation,—That next to being the author of a beneficent action, is the pleasure of being told it of another.’

The reader may, perhaps, shrewdly guess that the young gentleman here mentioned was afterwards miss Stanley’s lover—nay her husband, in the person of lord Richmond. Justice compels us to acknowledge, that the outlines of many characters are very prettily drawn, and that when the miss Minifies will take a little more pains in the finishing of their portraits, novelty, taste, and sentiment, in which their productions are not deficient, will appear to far greater advantage. We would also recommend them to employ a more skilful corrector of the press ; for though false orthography often occurring no ways impeaches the writers judgment, it may nevertheless give occasion to some hypercritics to censure them, and, perhaps, be pernicious in its example to *a few* of their fair readers.

XII. *Miscellanies in Prose and Verse.* By Anna Williams. 4^{to}.
Pr. 5s. Davis.

A HINT dropt by the author in her preface, concerning the misfortunes of her life, would have interested us in her favour, even if she had possessed less merit as a writer. The least we can say both of her prose and poetical compositions is, that they are correct, easy, and humorous ; and, what is seldom found in publications of this kind, even her trifles have their meaning. The moral of the tale of the Three Warnings, as well as the composition, is excellent ; we shall therefore lay it before our readers, as a sufficient specimen and recommendation of these *Miscellanies*.

‘ THE THREE WARNINGS. A Tale.

‘ The tree of deepest root is found
Least willing still to quit the ground ;
’Twas therefore said by antient sages,
That love of life increas’d with years
So much, that in our latter stages,
When pains grow sharp, and sickness rages,
The greatest love of life appears.

This

‘ This great affection to believe,
Which all confess, but few perceive,
If old assertions can’t prevail,
Be pleas’d to hear a modern tale.

‘ When sports went round, and all were gay
On neighbour Dobson’s wedding day,
Death call’d aside the jocund groom
With him into another room :
And looking grave, You must, says he,
Quit your sweet bride, and come with me.
With you, and quit my Susan’s side !
With you ! the hapless husband cry’d :
Young as I am ; ’tis monstrous hard ;
Besides, in truth, I’m not prepar’d :
My thoughts on other matters go,
This is my wedding night, you know.

‘ What more he urg’d I have not heard,
His reason could not well be stronger ;
So death the poor delinquent spar’d,
And left to live a little longer.
Yet calling up a serious look,
His hour-glass trembled while he spoke,
Neighbour, he said, farewell : No more
Shall death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several Warnings you shall have
Before you’re summon’d to the grave :
Willing for once I’ll quit my prey,
And grant a kind reprieve ;
In hopes you’ll have no more to say,
But when I call again this way,
Well-pleas’d the world will leave.

‘ To these conditions both consented,
And parted, perfectly contented.

‘ What next the hero of our tale befell,
How long he liv’d, how wise, how well,
How roundly he pursu’d his course,
And smok’d his pipe and strok’d his horse,
The willing muse shall tell :
He chaffer’d then, he bought, he sold,
Nor once perceiv’d his growing old,
Nor thought of death as near ;

His friends not false, his wife no shrew,
Many his gains, his children few,
He pass'd his hours in peace ;
But while he view'd his wealth increase,
While thus along life's dusty road
The beaten track content he trod,
Old Time, whose haste no mortal spares,
Uncall'd, unheeded, unawares,
Brought on his eightieth year.

‘ And now one night in musing mood,
As all alone he sat,
Th’ unwelcome messenger of fate
Once more before him stood.

‘ Half kill'd with anger and surprize,
So soon return'd ! old Dobson cries.
So soon, d'ye call it ! Death replies :
Surely, my friend, you're but in jest.
Since I was here before,
'Tis six and thirty years at least,
And you are now fourscore.

‘ So much the worse, the clown rejoin'd :
To spare the aged would be kind :
However, see your search be legal ;
And your authority——Is't regal ?
Else you are come on a fool's errand,
With a secretary's warrant.
Besides, you promis'd me Three Warnings,
Which I have look'd for nights and mornings.
But for that loss of time and ease,
I can recover damages.

‘ I know, cries Death, that at the best,
I seldom am a welcome guest ;
But don't be captious, friend, at least :
I little thought you'd still be able
To stump about your farm and stable ;
Your years have run to a great length,
I wish you joy tho' of your strength.

‘ Hold, says the farmer, not so fast,
I have been lame these four years past.

‘ And no great wonder, Death replies,
However you still keep your eyes,
And sure to see one's loves and friends,
For legs and arms would make amends.

' Perhaps, says Dobson, so it might,
But latterly I've lost my sight.

' This is a shocking story, faith,
Yet there's some comfort still, says Death ;
Each strives your sadness to amuse,
I warrant you hear all the news.

' There's none, cries he, and if there were,
I'm grown so deaf I could not hear.

' Nay then, the spectre stern rejoin'd,
These are unjustifiable yearnings;
If you are lame, and deaf, and blind,
You've had your three sufficient Warnings.
So come along, no more we'll part,
He said, and touch'd him with his dart ;
And now old Dobson turning pale,
Yields to his fate—so ends my tale.'

XIII. *Remarks on Dr. Lowth's Letter to the Bishop of Gloucester. With the Bishop's Appendix, and the Second Epistolary Correspondence between his Lordship and the Doctor annexed.* 8vo. Pr. 1s. 6d. Davies and Reymers.

Writers generally discover a zeal in their own defence which, without provocation, they seldom exert in the cause of truth. The asperity of these remarks evidently shews, that the author is personally concerned in the dispute between the bishop and the professor. The reader will want no other signature to convince him, that this is the production of the *Candid Examiner*.

Before he enters on the argument, he presents the reader with the bishop's appendix, at large, and desires him to judge of the reproof by the provocation; and then compare both with the doctor's 'libellous letter', as he is pleased to call it. 'My part, he says, shall be to pick up, as carefully as I can, from under his opprobrious and ribauld language, the little of argument to be found, and give it a fair and impartial examination.

'The two points, to which I shall at present confine myself, are "the punishment of idolatry by the patriarchs; and the punishment of children for the sins of their parents."

'In handling the first, I shall begin with the article of most consequence; to convince the doctor of arguing on the principles of intolerance, and shew that his complaints of being *falsely* and

and *injuriously* accused on this head, are groundless and impertinent. I shall then consider the arguments he brings, to prove that the patriarchs were impowered to punish idolatry ; and detect and expose the sophistry, by which he has endeavoured to load and blacken the system of his learned adversary, and to hide and palliate the nakedness and deformity of his own. Lastly, I shall examine his objection to the bishop's defence of the Jewish laws in punishing idolaters with death ; and shew his inability to vindicate this part of the Mosaic constitution ; without having recourse to the principle of the *theocracy*.

‘ Doctor Lowth complains, that he has been *atrociously* and *infamously abused* in this Appendix. And this, 1st, because he is charged with maintaining the principle of intolerance and restraint in matters of religion. 2dly, Because he is represented as entertaining the same notion with Filmer, concerning the origin of civil government.

‘ Let then the charge and the defence be fairly and impartially considered. The author of the book of Job says, “ If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or *my mouth hath kissed my hand* ; this also were an iniquity *to be punished by the judge*, for I should have denied the God that is above.” The doctor holds, that he is here speaking of the patriarchal judge or magistrate : and consequently must hold that the patriarchal judge or magistrate was authorized to suppress *the particular mode of idolatry here specified*, or to punish the idolator, *who kissed his hand with his mouth*, while he was worshipping the heavenly bodies. Now, whether this be, or be not, asserting the doctrine of intolerance and restraint in matters of religion, is the point in dispute.

‘ Mr. Locke has proved, as clearly as reason itself can prove any thing, that civil government must have been constituted for one particular, determinate, and precise end. He has proved also, that this could be no other, than the security of the temporal interests, or the liberty and property, of man. But how were the liberty, the property, or any of the civil interests of men in society, hurt by an idolator, when *he kissed his hand with his mouth*, while adoring the sun and moon ?

‘ This particular overt-act of idolatrous worship was not in itself immoral or civilly criminal. It had no tendency to disturb the peace and quiet of the state, and could have no pernicious and malignant influence on the interests of society, by hurting the morals of its followers. Since then the Dr gives his *patriarchal magistrate* a right to suppress and restrain idolatry thus circumscribed, he gives him a right to suppress and restrain idolatry, *as such*, or simply as it is a deviation and aberration

from the worship of the one true God. In other words, he gives him a right to punish it as a speculative and religious error, or a false and erroneous persuasion concerning the proper object of divine worship. But is not asserting the punishment of speculative and religious error, or mere matter of opinion, asserting the doctrine of *intolerance* and *persecution* in its largest extent?

‘Again, Job says, “This were an iniquity to be punished by the judge, *for I should have denied the God that is above.*” He must then have been speaking of political and civil laws, which punished idolatry *as such*, or purely as it was *the denial of the one supreme God.* But if punished *under this idea*, in any form of government, which was not theocratical, it must have been punished purely as matter of opinion, or a wrong and mistaken apprehension concerning the proper object of divine worship.

‘All this is confirmed by the doctor’s own answer, when asked, “Where idolatry was punished by the magistrate, but under the Jewish α conomy?” He replies, “Abraham was called out of his country, to preserve the worship of the true God in his family: and that, in order to keep them attached to this worship, he was commissioned to punish apostates, or those who revolted from the service of the one supreme Deity.” The doctor does not confine and limit his commission to the punishment of apostacy, where it was productive of flagitious, immoral, and obscene practices; but extends it to all sorts of apostacy, without intimating any limitation, distinction, or reserve. And this his argument necessarily required. For the purpose of Abraham’s *call* was on a *religious*, not a *civil* account. It was for the preservation of the worship of the true God, and not for the security of the temporal interests of his family. Now, if he was to keep them attached to this worship by the infliction of secular punishment, *every* deviation and departure from it must have been cognizable by him. How could it be otherwise, since he was to punish idolatry *because it dishonoured the true God*, and not because it was prejudicial to society by the practices required of its votaries?

‘He pretends also, that Abraham and the other patriarchal magistrates were to look upon idolaters as *rebels* and *traitors*, guilty of no less than *lese majesty*. They were then to look upon them as the proper objects of capital punishment. And what could the most bigotted *intolerant* do more?

‘Now then let the public judge, whether the author of the Divine Legation has done him any injury, in charging him with being an advocate for *intolerance*.’

Dr. Lowth in his letter to the bishop referred his lordship to the *Præcepta Noachidarum* in the *Gemara Babylonica*, concerning

cerning the punishment of idolatry under the patriarchs. Our author rallies the professor in his reference to the Gemara, and thinks that he could never give an adversary more *satisfaction*, than in shewing himself reduced to take refuge amidst the lies and nonsense of rabbinical drivellers.

Jacob going to celebrate a solemn act of religious worship, says to his family, *Put away the strange gods that are among you; and be clean, and change your garments.* In his observations on the former part of this passage the Professor says, "A command issued by a superiour in an authoritative manner, and in due form, plainly implies a right, and a power and a will to enforce obedience to the command: the patriarch issues a command against idolatry: therefore the patriarch had a right, and a power to punish idolatry; and would have punished it in those, whom he should have found guilty of the crime."

The author of these Remarks replies, ' Since he gives Jacob a right to punish all who did not obey the command issued by him, he must give him a right to punish those who neglected to *purify themselves*, and to *change their garments*, as well as those who refused to *put away their strange gods*. Let the Professor alone for a thorough disciplinarian. At first it was only conformity to the worship of the God acknowledged. We now find in this "patriarchal statute book" there was *an act of uniformity to rites and ceremonies*, such as *making themselves clean, and changing their garments*. And now let me ask, where is the want of candor in saying, the doctor maintains the principle of intolerance? does his importance expect the peculiar privilege of being exempted from the imputation and opprobrium of holding doctrines expressly delivered in his writings?'

As Dr. Lowth speaks of the fathers of families and heads of tribes exercising dominion and sovereignty over their dependents, and supposes that they had a power to punish idolators as *traitors* and *rebels*, this writer insists that the Doctor lays himself under a necessity of adopting the *patriarchal scheme of Filmer*.

Dr. Lowth has observed, that "the magistrate becomes the minister of God, *an avenger to execute wrath upon every one that doth evil*; upon every vice, every immorality, every crime against the law of nature, as far as it may have a pernicious effect on civil society."——

' The magistrate then, says this author, is to punish idolatry "so far as it may have a pernicious effect on society." And could he have told us in plainer terms, that the magistrate had nothing to do with the idolater mentioned in the book of Job, who *kissed his hand with his mouth*, while he was worshipping the heavenly bodies? could he have told us in plainer terms,

ternis, that he was not to punish idolatry under the idea mentioned in the book of Job, or as it was the denial or renunciation of the one true God? And, lastly, how could he have told us more directly that his *patriarchal statute book*, sentencing all idolaters without distinction to capital punishment, was only the delirium of some old dotting Rabbi, or Jewish lawyer. It was then a little unlucky in our learned doctor to erect his system on a position which intirely overturns it.

‘ It should, continues our author, be remembered, that all sorts of idolatrous worship, hurtful and injurious to society by their licentious and debauched practices, have nothing to do in the present question: the bishop, both in his *Alliance* and in his other works, declaring an abhorrence of the least toleration to any of these.

‘ But as Abraham was raised up to preserve the worship of the true God, must it not have been his duty to check the progress of every species of idolatry, even where the interests of civil society were not in the least affected by it? Unquestionably it was. But I must beg leave to add, by *legitimate and proper means*, or the mild and gentle method of persuasion, exhortation, and instruction; not by *wholesome severities*. If any of his family apostatized from the worship of the true God, he might endeavour to reclaim them from their error, by informing and enlightening their understandings; by exposing the vanity and impuissance of idols; by teaching and explaining the nature and attributes of the one supreme God; by the assurance of his favour and protection while they adhered to his service; and by alarming them with the terrors of the divine vengeance, which would await their defection and revolt from him. If he could thus reform them by reason and argument, all was well; if not, he had nothing to do, but to leave them to God and their own consciences.’

‘ We read that Abraham was *called* to keep up and support the worship of the true God in his family. We find from scripture history, that he did so. But we do not find that he was commissioned to use, or that he ever did use, coercive power for this end. And yet, had *intolerance* been the ordinance of *heaven*, we probably should have heard something of his *divine commission* to use it.’

‘ When Jacob, he observes, said to his family, *put away your strange gods*, &c. he was acting in the character of priest, or minister of religion; and what he says, was purely relative to the qualifications necessary to prepare them for an act of divine worship; and therefore it seems reasonable to conclude, that these were words of *persuasion* and *exhortation* only, and not

words

words of *command*, which could exact obedience by secular punishment.

Suppose an ancient priest, or modern minister, under the authority with which they were invested, should take, as they often have done, these words of Jacob for their text, does that imply they had a right to administer fire and faggot? Are not such words every day used as words of *persuasion* only, without being supposed to denote any right to coercive or coercive power in the minister of religion who uses them? Has not the doctor, addressing himself to his congregation, often said, “put away your sins, cease to do evil, learn to do well,” without imagining himself intitled to inflict civil punishment on those who did not obey him?—The cause of persecution must run very low, while such wonderful reasoning is employed for its support.’

The author considers the case of Rachel, and observes, that had Jacob looked upon idolatry as an *iniquity* not to be tolerated by the *judge*, it is not to be conceived he would have permitted his family to retain and to *keep possession of their strange gods* so long, and not have attempted a reformation till he was summoned to appear before God in a solemn act of religious worship.

After making some observations on the punishment of idolatry by the Jewish law, he concludes his argument with this general remark: ‘The author of the book of Job was speaking of a *political* or *civil* constitution, which prescribed the exclusive worship of the one true God, and punished idolatry as such, or merely as it was the renunciation of this worship. But this universal and undistinguishing punishment of idolatry would not be just and equitable in any political and civil government, but in the Jewish theocracy. I must conclude, therefore, with Mr. Lock, and the bishop of Gloucester, that the author of this book had his eye on the Mosaic law.’

The author considers next the famous question of *the punishment of children for the sins of their parents*. In the Mosaic law, he observes, God declares he will punish the sins of the fathers upon their children. But then Jeremiah and Ezekiel declared, that this mode of punishment was to cease after the promulgation of the gospel. Now as it was to cease with the law, it must, he thinks, have been peculiar and appropriated to that system, and not a mode of punishment made use of in the world at large, in the *general* exercise and administration of Divine Providence. For the mode of punishment made use of in the world at large, in the general exercise and administration of Divine Providence, must have been just the same before and after the publication of the Christian religion.

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If then, says he, an *insipid* writer, meaning the author of the book of Job, talks of God's *laying up the iniquities of the fathers for the children*, he must refer to the Jewish law, because he must have known, that the fact was not true under any other dispensation of Providence.

‘ On the doctor’s hypothesis, that this author lived before the law, it was, he says, his business to point out some *divine revelation*, anterior to this period, which taught the doctrine in question. Instead of this, he puts us off with passages from Sophocles, Euripides, and Horace, which inform us that the *false deities* of the Pagan world were believed to exercise this mode of punishment. But first of all, his authorities are of much too late a date to prove, that even *the false deities of the Pagans* were believed to use this mode of punishment, during the period in question, or before the institution of the Mosaic law. He concludes therefore very ridiculously, when he infers from these testimonies, that “ it was a popular opinion, common to all nations, and *all ages*, of the world.” Secondly, Had he shewn that it prevailed and obtained among the Pagans in this early period; and that they believed this mode of punishment was *agreeable to the nature and attributes of their false deities*; does it follow, that so wise and good a man, and so serious and faithful a worshipper of the true God, as Job, must have believed, it was *agreeable to the nature and attributes of the supreme cause of all things*. Thirdly, Had these later Pagans spoken of the *supreme cause*, and said that he *punished the crimes of parents upon their children*, the question then would be, how this opinion came originally into the heathen world. Now it is almost self-evident that they could not have it from *reason*, or *experience*. They must have had it, therefore, from *revelation*. And if so, they must have had it from the *Mosaic law*; since it did not belong to any other part of the *revealed system*.’

We come now to the second part of the epistolary correspondence, which, says this writer, shews by the unerring evidence of dates, that the doctor was the aggressor, and began the quarrel. With what spirit he began it appears, he thinks, from the insolent and injurious comparison to father Harduin. Yet this gross and glaring indignity, continues our author, extorted nothing more from his lordship than a little raillery. He preferred this gentler mark of sensibility to serious expostulation, when he was exposing arguments that tended to establish intolerance and civil slavery. Serious expostulation might have had consequences, which the bishop is the last man to countenance or approve. This is all the doctor can object to the person he had offended. For that no unfair or injurious representation of the

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the doctor's reasoning and opinions was laid before the public, in the Appendix, is here abundantly evinced.

The comparison above-mentioned is as follows: "Porro autem stylus poematis, quod vel maximum est, præcipuè vetustatem sapit; est ejus peculiaris character ἀρχαϊσμός. Adeo ut qui id infra captivitatem Babylonicam *deprimunt*, non multo sanius in Hebraicis judicare *videantur*, quam in Latinis Harduinus, qui aurea Virgilii, Horatii, cæterorumque poemata ferreis monachorum sæculis adscripsit."

If this comparison was the principal thing which gave offence to the bishop of Gloucester, it was certainly very unfortunate for the Professor that his lordship had adopted an hypothesis which he had occasion to censure. But why this should be looked upon as a personal attack upon the bishop, an impartial reader will not easily perceive: for it is certain the Professor might with the greatest propriety have made the same remark, if the *Divine Legation* had never existed.

XIV. *An Examination of Mr. Kenrick's Review of Mr. Johnson's Edition of Shakspeare.* 8vo. Pr. 1s. 6d. Johnston.

IT is with no small regret we find ourselves once more subjected to the disagreeable task of mentioning Mr. K's criticisms. We would willingly have avoided all notice of such a writer; but the reader will please to observe, that our province as Reviewers obliges us to do our duty indiscriminately upon all offenders; and that a sheriff, let his station be ever so exalted in life, is himself by law obliged to execute a condemned criminal, if no other executioner presents himself. We are, however, very glad to be joined by the author before us in that disagreeable part of our duty, especially as we were so tender in the execution of our office, that the criminal survived the operation, and in a few days after appeared in a borrowed dress, as his own vindicator.

We must, at the same time, differ from this Examiner in thinking that Mr. Johnson's *passing muster* (as he calls it) with Oxford and Dublin at home, and the academy Del Crusca abroad, ought to be the smallest plea against his being brought to the bar of a court of criticism. The only privilege such honours entitle him to, is his being exempted from that personal abuse and illiberal treatment he has received from such an author as K. In the name of literature let Mr. J. avail himself (and he justly may do so) of the reputation he has acquired as a man of genius; but we will venture to say, that the mere

character of the first sea-officer in England cannot exempt him from being brought before a court martial for matters which are independent of his former exploits. We must, likewise, beg leave to whisper to the Examiner whose work now lies before us, that of late, literary degrees, honours, and favours, are become so venal and common, that without very strong proofs to the contrary, they convey rather a contemptible than a favourable, idea of those who attain them. We are the better warranted in our observation by numerous reviews of the works of LL. D.'s M. D.'s; and D. D.'s. many of which at present disgrace science and literature. In short, that we may finish this disagreeable observation, we look upon those signatures to be no better recommendation to a name than the royal licence is to a periodical publication, or a quack medicine.

We shall, as a specimen of our Examiner's critical abilities, give his very sensible observations upon Ariel's song in the Tempest.

' We now come to Ariel's elegant song of triumph upon the recovery of his liberty, which has given the critics such great handle for lawless conjecture and arbitrary emendation. There are but seven lines, and of these two have been declared corrupted; but to the purpose.

' ARIEL. Where the bee sucks, there suck I;
In a cowslip's bell I lie:
There I couch; when owls do cry,
On the bat's back do I fly
After summer, merrily.

' Mr. Theobald would alter the word *suck* in the first line to *lurk*, which Mr. K. would corroborate, by observing that the *sequent* lines rather countenance *lurk*. Indeed! But what does the Reviewer mean by the *sequent*, &c? does he allude to the words *lie* and *couch* in the fourth and eighth lines? if so, he makes his Shakespeare guilty of needless tame tautology, for if Ariel did *lie* and *couch in the cowslip's bell when the Owl cried*, what occasion is there for his lurking too; three words to express one idea? Indeed, Mr. K. you did not apply your critical acumen sufficiently to this place: But why must the old reading be rejected? Why? ignorant question: but I will, *ex cathedra*, condescend to inform you. "Ariel was a spirit of a refined æthereal essence, and *could* not be intended to want food." But who supplied Theobald, to whose opinion you subscribe, with this knowledge? Besides, why must the spirit lurk where the *Bee* sucks so particularly? and if I may be allowed to strain at a joke,

joke, did not he run some danger of having *this fine ætherial essence* exsuctated by the Bee?

‘ If we read with the old editions, *where the Bee sucks, there suck I*, the sense is really beautiful, and happily adapted to the nature of the delicate sprite; for a fine idea is conveyed to us of his pure composition, which could only be supported by the most refin’d food, i. e. *the essence of flowers*: to support this opinion, fairies are sometimes represented by Shakespeare and other poets, as feasting upon dew, and such nutriment as we may suppose to be equally adapted to their natures. Is not this sense natural? nor have I so mean an opinion of the Reviewer’s abilities, as to imagine he did not tacitly approve of this reading. But here lies the stumbling block of our critick: Mr. Johnson adopted the old text, and his adversary thought it incumbent upon him to invalidate it: but how? why by recurring to a forced, siliy, exploded alteration. Now to the fourth and fifth lines.

On the Bat’s back I do fly,
After *Summer* merrily.

Mr. Theobald substitutes *sun-set* for *summer*, and his second, W. Kenrick, has a prolix note to enforce his alteration, and confute the arguments of Dr. Warburton against it. But let me ask, what pleasure the frolicksome Ariel could have taken in flying upon the Bat’s back after sun-set? what mirth can there be in that? We must remember that all the images in this song were intended by Shakespeare to excite ideas of *extreme* pleasure: add to this, Ariel must be supposed to talk of summer, because immediately after the lines above quoted, he exclaims,

Merrily, merrily, shall I live now,
Under the blossom that hangs on the bough.

Now, this I suppose he could scarce do, did he not follow this season continually; besides, he mentions it as the *immediate* consequence of his following it. It may be to the purpose to observe, that Prospero, as a punishment for repugnance to his orders, threatens to make him howl away *twelve WINTERS within the entrails of a knotty oak*: now, why should the enchanter mention *winters* so particularly, did he not know how hateful that season was to his ministering spirit?

‘ The Reviewer’s arguments then are very little to the purpose; but in all likelihood he may not be convinced with these submitted to his judgement: I shall add therefore but one more; and that is, Ariel, during the whole course of his representation,

tion, is to be considered as of a delicate nature, rather bordering upon the SYLPHICK then FAIRY complexion: for Prospero puts him in mind of his unhappy situation when he was obliged to do the abhorred commands of CALIBAN's dam, SYCORAX.

' What then has such a spirit to do with winter or the night? does he not rather seem to be one of those who cannot sport in any other but a summer sky? But any sense except the right one, when that is pre-occupied by Mr. Johnson, will go down with the prejudiced Kenrick.

' I know not whether the Reviewer will reject the authority of Dryden himself; however I will try him. I suppose I need not inform the reader, that this great poet, in conjunction with Sir William Davenant, altered the Tempest in several material points, retaining at the same time but part of Shakespeare's text.

' Dryden's taste would not suffer him to leave out the exquisite little song in question, he has transcribed it entire as the old editions have it, only substituting *Swallow's wing* for *Bat's back*.

On the Swallow's wing I fly,
After *Summer* merrily.

Here it is plain Dryden thought with Dr. Warburton and Mr. Johnson, because not knowing what to make of *Bat's back* he changes it for *swallow's wing*, a bird which, as Mr. K. observes, expatriates on the approach of winter.

' But a difficulty still remains. The Bat, the Reviewer may say, is by no means a bird of passage; perhaps this objection may be obviated by observing, that Theobald allows it to have been a notion in the poet's time, that the BAT, *Swallow*, &c. were birds of passage; and why may not he have availed himself of such a popular tradition, groundless as it is? add to this, it may merely denote the time of travelling. Mr. Kenrick, it is true, cavils at this interpretation; but how? Why by observing that Ariel does not seem to be one of those spirits who does his business by night; nor does Dr. Warburton say so, he certainly means the *evening*, the real time of the Bat's appearance. But here he fights against himself; for if we think with him that it was disagreeable to the nature of the spirit to travel by *night*, as he would have Dr. Warburton mean, why does he contend for sun-set? Is not this playing booty with his reader? If I may be allowed to hazard a conjecture, may not ARIEL's meaning be, "My nature is so fine, that when the Owl begins to haunt the evening, to avoid her hateful note and regain the sun, I mount the Bat's back, and, so great is my

my power, oblige her to follow the SUMMER, that is, to bear me to regions where the sun dispenses the summer." This in all probability Mr. Kenrick may think forced: nor do I insist upon it; so far from it, that I am ready to give it up with all my heart, provided any candid and ingenuous critick offers another more nigh the sense, or agreeable to Shakespeare's intention.'

His observations on the following passage are equally just.

MERRY-WIVES OF WINDSOR.

' FORD. Heaven be praised for my jealousy: Eleven o'clock the hour. I will prevent this, detect my wife, be revenged on *Falstaff*, and laugh at *Page*. I will about it. BETTER THREE HOURS TOO SOON THAN A MINUTE TOO LATE.

" Ford should rather have said ten o'clock: The time was between ten and eleven; and his impatient suspicion was not likely to stay beyond the time." JOHNSON'S note.] " No; Dr. Johnson," replies the Reviewer; " Ford should neither be made to say ten nor eleven o'clock: he is not speaking of the time at which *Falstaff* is to meet his wife: but of the time then present; which is *seven* o'clock, just three hours, as he expressly observes, from the earliest time of the appointment; otherwise," continues he, " the passage is DOUBTLESS EXCEPTIONABLE."

' Now let us see whether we cannot prove Mr. Kenrick to be an *arrant* prosecutor himself. Ford *should* be made to say *seven* o'clock, otherwise THE PASSAGE IS BEYOND ALL DOUBT EXCEPTIONABLE. By the nature and progression of the play; the time *must* have been considerably advanced beyond seven o'clock; for supposing the second day (on the morning of which Ford plans the first scheme of detection which gives rise to the present dispute) to begin with Mrs. Ford's entrance in Scene I. of Act II. what a deal of business must be supposed to be done before seven o'clock? The two Merry Wives lay their plot, and give their instructions to Dame Quickly.—She again acquaints *Falstaff* with their pretended acquiescence in his desires, and gossips with him some time—Nym and Pistol disclose the secret of the Knight's design to *Page* and Ford.—Sir John discourses with Pistol—Shallow, Bully, Host, &c. detain the two gentlemen with the news of Sir Hugh's quarrel with Dr. Caius.—All this and much more is done before seven in the morning. Is there any of the *vrai-semblable* here? Besides—The two combatants must be supposed as ready upon the *fields* of appointment all this while; And *lastly*, Mrs. *Page* asks her husband, whether he would come home to *dinner*? Now, if it had been so soon in the day as our critick would have us

believe, I should imagine *breakfast* to have been the more proper meal. Allowing, however, that the beginning of the day is not to be dated from the entrance of Mrs. Page with Sir John's letter in her hand, (though I must own I can at present show no reasons for supposing otherwise) yet let me ask, on what was Ford to employ himself for *three whole hours*? Not to detect the supposed lovers sure—for as many minutes would have done better. Falstaff was to meet his wife at *half past ten*—What occasion then was there for going about his revenge on him, before the suspected lady had received him? ELEVEN therefore is the right reading, and I will endeavour to support it.—“ELEVEN O'CLOCK IS THE HOUR:” For what? For *absolute* detection. To catch the two lovers, (pardon the coarseness of the expression) *in ipso facto*.—Ford, as the Reviewer well observes, “seems to be so well assured of his having been cuckolded by somebody or other, that a *single prevention*” (of his being now cornuted) could be of little consideration with him.” Why therefore should he endeavour to be before-hand in the present case? In a word, he reasoned in this manner:—Eleven is my proper hour—I'll allow them the full extent of their time; for then every thing will be settled, and actual detection must ensue:—If I come upon them before, my wife may invent a thousand excuses: To catch them, when as yet preliminaries are adjusting, will, in fact, be doing nothing; but to cut off every subterfuge, I must detect them when no such can be made, *i. e.* when they have been some time together.—I WILL PREVENT THIS. Prevent what? Falstaff in his designs? No; for that, as has been shewn, he did not want to do.—He desired, *1st*, To prevent his wife from robbing him to supply the necessities of her gallant. *2^{dly}*, To wipe off any blot which might have been thrown upon his character, as a *cuckold* and a tame fellow in suffering such injuries. But how was this to be done? Why, by endeavouring, if possible, to DETECT HIS WIFE.—In what? and how? In her shameless behaviour, and by procuring eye-witnesses of it: For which purpose he afterwards invites Shallow, Sir Hugh, &c. home with him to dinner, when the “clock,” as he says, “gave him his cue.” He must here mean actual detection, for it would have been an idle trick in him to have collected a parcel of men together for any other purpose.—BETTER THREE HOURS TOO SOON THAN A MINUTE TOO LATE: That is, I had better go about the business three hours *too soon* (mind that Mr. Kenrick) unnecessarily, than be a minute too late. But according to the Reviewer, Ford acts against his own opinion:—Three hours are *too soon*, says he; notwithstanding, I will about it.—This single consideration is enough to overthrow his arguments.

To make short work, the self-created cuckold mentions *three hours too soon*, as a better alternative than so many minutes *too late*.—He fixes on the number *three* as the first which occurred; had he said four, possibly Mr. Kenrick would have roused the family at *six* o'clock in the morning; for positively there is no more evidence in the play for the one than the other. The Reviewer asks, "Why should he mention *three* hours rather than any indefinite time—?" It is put for indefinite time:—When Mrs. Ford tells Dame Quickly, that she wanted *an hour's* conversation with her, are we not to understand this indefinitely? And how came she to mention one hour so particularly? The answer is given above.—It was the first which occurred to her—ALAS! POOR SHAKESPEARE! THY PROFESSED DEFENDER HAS TURNED TAIL UPON THEE.'

We have been the more solicitous both to animadvert upon and to recommend this performance, as, from some circumstances in the writing, we believe it to be that of a young author, not much acquainted with the art of composition. His pamphlet, nevertheless, may be considered as a very proper supplement to Mr. Johnson's edition of Shakespeare.

MONTHLY CATALOGUE.

15. *Observations upon the Growth and Culture of Vines and Olives: the Production of Silk: the Preservation of Fruits. Written at the Request of the Earl of Shaftesbury: to whom it is inscribed: By Mr. John Locke. Now first printed from the original Manuscript in the Possession of the present Earl of Shaftesbury. 8vo. Pr. 1s. 6d. Sandby.*

MR. Locke possessed that kind of genius attributed to queen Elizabeth, which consists in being *excellent* in great, and *exquisite* in little, things. He was curious even in the binding of his books, and, had he not been so great a philosopher, he might have been termed even finical. That Mr. Locke should write on the subjects of vines, olives, silks, and fruits, ought not to surprize us, because he was bred a physician, who may not improperly be considered as a natural philosopher; and it is well known that his noble patron, the first earl of Shaftesbury, was a great encourager of every kind of agriculture and improvement. The publication before us is particularly seasonable at this juncture, when the agricultural and hortulan improvements of America are become national objects. As far

as we can judge, the methods of culture mentioned in these Observations are very little altered since the days of our learned author. We heartily wish the following extract from this work may fall into the hands of an epicure in French wine, or an admirer of French manners.

‘ The kuve is in some places a great vessel made of wood (witness the great kuve that is yet to be seen at Marmoustier, which, they say, will hold two hundred tun of wine) as our brewers vessels for the working of their kuve is in England. But at Montpellier it is usually a place made in the ground in some part of the house, proportionably big according to the quantity they ordinarily make, and lined with plaster of Paris to keep it from leaking. In the kuve (which is made use of but once a year) as well as all other parts of their making wine, they are, according to their manner, sufficiently nasty: the grapes often are also very rotten, and always full of spiders. Besides that I have been told by those of the country, that they often put salt, dung, and other filthiness in their wine to help, as they think, its purging. But without these additions, the very sight of their treading and making their wine (walking without any scruple out of the grapes into the dirt, and out of the dirt into grapes they are treading) were enough to set one’s stomach ever after against this sort of liquor.

‘ In some parts of Languedoc, out of the great roads, their wine is so cheap, that one may ordinarily buy three pints a penny.

‘ It is usual to set fig-trees, pear-trees, &c. up and down in their vineyards, and sometimes I have seen olive-trees. Here at Montpellier, as in other parts of France, it is no discredit for any man to hang out a bush at his door, and sell his wine by retail, either to those that fetch it out of doors, or will come and drink it at his house; for which they usually, for that time, set apart a room or quarter of the house, and have a servant on purpose to attend it. This I have known both gentlemen and churchmen do. But whoever in Languedoc sells his own wine at his house, must not afford his customers so much as a bit of bread or any thing else to eat with it; for then it will come under the notion of a cabaret or common drinking house, and their tax or excise overtake them. I mention Languedoc, because in other parts of France they who sell their own wine by retail are not excused from paying the king a part of what they sell it for. At Saumur I remember I was told, they then sold their wine (which is a very good sort of white wine) at their bushons, i. e. private houses, for 18 deniers per pint, which is more than our quart, out of which 18d. the king had 10d. and the proprietor the remaining 8d.’

We think the public indebted to the editor of this very accurate performance, which proves the extensive genius of its learned author, who wrote equally well almost on every subject, from the *human understanding* down to a *mulberry-tree*.

16. *The Young Lady's Introduction to Natural History; containing an Account of the Atmosphere, Light, and Gravity, of the Terrestrial Globe; of the Origin of Springs and Fountains, Earthquakes and Volcanos; of Fossils, Mines and Minerals; of Vegetables, Animals, Beasts, Birds, Fishes, Insects, &c. As also an Introduction to the Knowledge of the Heavens; explaining the Motion, Magnitude and Distances, of the Planets and Satellites; with some Account of the Fixed Stars. By the Editor of the Young Lady's Geography.* 12mo. Pr. 2s. 6d. Bladon.

We see no reason why this performance is supposed to be calculated for young ladies alone, since even *grown* gentlemen may profit by the perusal of it. The method is natural; and the style, though familiar, is well diversified, according to the subjects, which are various. The first book contains a general history of the Heavens; the second treats of the atmosphere, light, and gravity, of the earth; the third, of rivers, mountains, and vallies; the fourth, of the different sorts of moulds, fossils, and minerals; the fifth, of vegetables; and the sixth, of terrestrial animals, birds, fishes, and insects. These general heads are very judiciously subdivided; so that the whole forms a very comprehensive work. As a specimen of its utility we shall give the following extract.

‘ The carbuncle is a stone of a very deep red, with a mixture of scarlet, and has been formerly thought to shine in the dark like a lighted coal; but it is now known to be otherwise. Suffice it to say, that this stone is very uncommon.

‘ The ruby is a transparent gem, of a reddish colour, with a small portion of blue, and cannot be touched by a file. The redness is not like that of vermilion, but of blood or cochineal; but the less blue it has in it, the better it is. They are found in Pegu, in a river of that name. The inhabitants try their goodness with their teeth and tongue; for they judge those that are the coldest and hardest to be the best.

‘ The garnets have by some been taken to be carbuncles; for, when exposed to the sun, they will shine like a lighted coal, and much better than a ruby. They are brought from the East and West Indies.

‘ The hyacinth is so called from its being of the colour of a flower of that name, which is of a yellowish red. This is the produce of the East and West Indies, as well as of Silesia and Bohemia.

‘ The amethyst is a transparent gem, generally of a violet colour, arising from a mixture of red and blue. There are several sorts of this gem; but that is best which shines most like a carbuncle, and is so hard, that they may be turned into a sort of diamond, that may deceive the most skilful lapidaries.

‘ The sapphire is a hard gem, of a blue or sky colour, is very transparent, and sparkles very much; but some of them are whitish, and others of a deeper blue; and, when they are destitute of all colours, they are called white sapphires, and are so like diamonds, that they may very well supply their place.

‘ The opal is a most beautiful gem, for in different lights it will shew all sorts of colours, as blue, purple, green, yellow, red, milk white, and black, which is occasioned by the different refractions of the rays of light.

‘ The emerald is a green, shining, transparent gem, and has a very agreeable appearance.

‘ The cornelian is generally of the colour of raw flesh. This stone was in common use among the ancients, especially for seals, as it is at present among the moderns.

‘ The onyx, which in Greek signifies a nail, is so called from its likeness to the colour of the nail of a man’s hand. It is seldom transparent, and generally consists of a mixture of black and white, which are quite distinct from each other.

‘ The agate (of which there are many sorts) is very like an onyx, with regard to colour, but it differs from it in being adorned with zones, whereas the agate has none.

‘ The chrystal is the most common stone of all those which are pellucid. There are some of them, which have been found in Alençon and Medor, that bear some resemblance to the diamond.’

17. *The Philosophy of History.* By M. Voltaire. 8vo. Pr. 4s. Allcock.

For a character of this performance we refer our readers to the account of the French original in our Review of October last. With respect to the present translation, we do not think it, upon the whole, badly executed; though we could wish that the translator had been somewhat less tenacious of adhering to Mr. Voltaire’s scriptural texts, with which that writer has made very free, and sometimes wrested from their original signification to support his arguments.

18. *A Letter from Mr. Voltaire to M. Jean Jacques Rousseau.* 8vo. Pr. 1s. 6d. Payne.

The public has been long acquainted with the quarrel subsisting between Mr. Voltaire and M. Jean Jacques Rousseau; and

and when we say that the memory of it, for the honour of learning and genius, ought to be buried in oblivion, we only mean for the honour of many learned and ingenious men who profess themselves the admirers of those two authors, even to a degree of enthusiasm. With respect to the merit of the pamphlet before us, we see none, either in point of humour, wit, or argumentation.

19. *Remarks upon the History of the Life of Reginald Pole.* By Edward Stone, Clerk, A. M. and late Fellow of Wadham-College, Oxford. 8vo. Pr. 4s. Fletcher.

As this work appears to be a re-publication from the newspapers, we entertain some doubts whether the review of it properly falls under our cognizance. It is dedicated to the bishop of Durham; and contains nothing that has not been repeatedly urged by every preceding writer upon the same subject. The author's zeal for the vindication of the church of England is, however, commendable; and we hope his pious endeavours will be rewarded in *this* world as well as the *next*.

20. *An Address to the P——t, in Behalf of the Starving Multitude. Pointing out the Causes of the present high Prices of Provisions: with easy and effectual Methods how to make them cheap.* 8vo. Pr. 1s. Baldwin.

A very honest well meant Address, which we sincerely wish may have its proper effect.

21. *The Debates and Proceedings of the British House of Commons, during the third, fourth, and fifth Sessions of the third Parliament of his late Majesty King George II. held in the Years 1743, 1744, and 1745. Compiled from authentic Papers, and compared with the Journals.* 2 Vols. 8vo. Pr. 12s. bound. Almon.

We are far from condemning the intention of this publication; but we should be wanting in our duty to the public not to inform our readers, that we do not believe there are three genuine speeches (and our authority is pretty good) in the whole collection. The same motive obliges us to declare, that it contains the substance of the debates upon which they are supposed to have been spoken; and that many of the supposititious speeches here printed are, in point of composition and accuracy, preferable to those which were actually delivered. After what we have said, the reader can be at no loss to account for the reason of our not giving any extracts from this

compilation, even though this had been the original publication of them, which we are pretty confident it is not.

22. *The History of the Troglodites; Translated from the French of M. de Montesquieu.* 8vo. Pr. 6d. Buckland.

The little history with which the reader is here presented, is extracted from the first volume of the *Lettres Persanes*, which were published by M. de Montesquieu, in 1721.

It is esteemed, as the translator observes, one of the most beautiful, and finished pieces of moral painting, that ever was exhibited. Monsieur D'Alembert calls it, *un morceau digne de portique*, "a composition that would have done honour to the first geniuses of antient Greece."

The *Lettres Persanes* have been twice translated into English. In the year 1722, by Mr. Ozell; and in 1762, by Mr. Flloyd. The public is nevertheless obliged to this translator for supplying the English reader with an edition of this elegant fiction at a small expence. He has with tolerable success imitated the laconic, pure, and brilliant stile of Monsieur de Montesquieu.

23. *Morning Amusements of the K—— of P——. Or, the Modern System of Regal Policy, Religion, Justice, &c. Translated from the Paris Edition just imported.* 8vo. Pr. 1s. 6d. Robinson.

Though this is a very daring, yet it is so artful a forgery, that it may impose upon any man prepossessed against his P——n m——y, who is supposed to be the author. 'Religion, says he, is absolutely necessary to a state, none but fools will dispute this maxim; a king must be very unskilful to suffer his subjects to abuse it: but a king must be wanting in wisdom to really profess any. Pay proper attention, my dear nephew, to this; religion is the greatest of all tyrants over the heart and mind, as it agrees neither with our passions nor the extensive political views proper for a monarch. The true religion of a prince is his own interest and glory. The state should dispense with his adopting no other. He may nevertheless preserve an external casual religion, to amuse those who observe and are about him'

This quotation sufficiently proves the author to be of the same stamp with the coward who thought himself safe because he could thrust his head into the bush, while all the rest of his person was exposed. Admitting his P——n m——y to be possessed of all the vices and immoralities this writer imputes to him, yet he destroys his own purpose, by making dissimulation his m——y's distinguishing feature, which is absolutely inconsistent with his character in the publication before us; so that

on the whole, however ingenious the performance may be, we can consider it in no other light than that of a political bull.

24. *Royal Mornings.* 16mo. Pr. 1s. 6d. Becket.

This is an attempt towards a translation of the same piece; but it is difficult to determine, whether this translator, for such we imagine he thinks himself, is more ignorant of French or English; it would be superfluous to point out any one of his mistakes, as the whole seems to be one great erratum.

25. *Solomon in all his Glory: or, the Master Mason. Being a true Guide to the inmost Recesses of Free Masonry, both Antient and Modern, &c. &c. Translated from the French Original, published at Berlin; and burnt by Order of the King of Prussia, at the Intercession of the Free-Masons.* 8vo. Pr. 2s. Robinson.

This appears to be a real translation which has never before appeared in English, and conveys the best idea of masonry of any pamphlet we ever met with upon the subject, the copper-plates greatly illustrating the author's descriptions. We may, therefore, venture to recommend it to such as are curious to become acquainted with the mysteries of masonry, and would rather pay two shillings than five guineas for their initiation.

26. *The Midnight Spy, or, a View of the Transactions of London and Westminster, from the hours of Ten in the Evening, till Five in the Morning; Exhibiting a great Variety of Scenes in High and Low Life, with the Characters of some well known Nocturnal Adventurers of both Sexes.* 12mo. Pr. 2s. Cooke.

Those who have read the *Devil upon Two Sticks*, and *Low-Life, or one half of the world does not know how the other lives*, will plainly perceive that this is a motley imitation of both those performances; of the first, as it pretends to explore such scenes, and in such a manner as nothing but the unroofing of houses could lay open; of the second, as its plan, and great part of its contents may there be met with in a much better dress. The language and sentiments of this performance are very contemptible, and if it can afford any amusement, it must be to such nocturnal adventurers as are represented in the *elegant* frontispiece. By an advertisement prefixed, all persons are cautioned against *pirating* this *valuable* performance at their peril.—a caution we think, entirely needless, for borrowing from this work would be literally *robbing the spital*.

27. *The*

27. *The Manner of securing all Sorts of Brick-buildings from Fire ; or a Treatise on the Construction of Arches made with Bricks and Plaister, called Flat-Arches, and of a Roof without Timber, called a Bricked-Roof: with the Addition of some Letters that have passed between the Count of Espie, and Peter Wyche, Esq; on this Subject. Adorned with Copper-Plates, serving to illustrate the whole Work. Written in French by Monsieur le Comte d'Espie, and translated by L. Dutens. 8vo. Pr. 2s. Piers.*

We have inserted this pamphlet here on account of the very great importance of the subject. The number of houses destroyed by fire in England within these ten years past would appear incredible, were they to be presented to the reader in one view. The method here proposed seems to us the most practicable for preventing such misfortunes, and was chalked out by the count d'Espie, at the desire of an eminent and patriotic alderman of London, who, we are told, has actually carried it into execution.

28. *The History and Antiquities of St. Saviour's, Southwark ; containing Annals from the first Founding to the present Time ; List of the Priors and Benefactors ; Description of the Building, Ornaments, Monuments, remarkable Places, &c. with Notes. By Arthur Tiler. 8vo. Pr. 1s. Wilkie.*

However uninteresting such compilations as this before us may appear to those who do not live on the spot, we never can discourage them ; and if every parish in England would collect an account of its own antiquities, soil, situation, rarities, and other peculiarities, we might expect to see a complete natural and topographical history of this kingdom.

29. *The History and Antiquities of the City of Dublin, from the earliest Accounts ; compiled from authentic Memoirs, Offices of Record, Manuscript Collections, and other unexceptionable Vouchers. By the late Walter Harris, Esq. With an Appendix containing an History of the Cathedrals of Christ-Church and St. Patrick, the University, the Hospitals, and other public Buildings. Also Two Plans, one of the City, as it was in the Year 1610, the other as it is at present, from the accurate Survey of the late Mr. Rocque ; with several other Embellishments. 8vo. Pr. 6s. Knox.*

For the reasons assigned in the preceding article, we most heartily recommend this performance to the patronage of the public.

30. *Thoughts upon some late Pieces, particularly The Death of Abel and the Messiah.* 4to. Pr. 6d. Hinton.

A puff to recommend the heavy dung carts of German poetry which are daily perfuming this metropolis.

31. *Poems on Various Occasions.* By Robert Scott. 8vo. Pr. 2s. Burnet.

This bard gives some intimation as if the publication before us had been owing to the *ingenii, largitor, venter*, a certain natural failing he had to eat and drink when he was hungry. He concludes an epistle, containing a concise history of the war in Portugal, and the subsequent peace in 1762, with the following humorous, but at the same time melancholy, lines, which we hope will recommend the perusal of his book to our readers.

‘ Grim war, amidst his horrid train,
Now leaves the desolated plain ;
And now, by George’s high command,
Again we seek our native land ;
Where, as I can no longer serve,
I have his gracious leave to starve *.

‘ Then you shall see your friend once more,
As poor, and honest, as before :
Meanwhile, with love sincere and fervent,
I am your ever-humble servant.

32. *The Race.* By Mercurius Spur, Esq. With Notes, by Faustus Scriblerus. 4to. Pr. 2s. 6d. Flexney.

Notwithstanding the fresh reinforcements of abuse against the Critical Reviewers with which Mr. Spur returns to the charge, we see no reason to retract the character we gave his poem in vol. XIX. p. 73.

* ‘ This was pretty near literally the case. After seven years spent in his country’s service, in an useful station, for which no provision is made, the author was carried ashore at Portsmouth, with a fever upon him, neither quite dead nor alive ; where he had the pleasure of lying several hours on the beach, till, with much difficulty, somebody was found that had humanity enough to give him a lodging for three or four times its worth. There his pay was struck off, and he was left to the care of Providence, which reserved him for——God knows what.’

33. *The Curate. A Poem, inscribed to all the Curates in England and Wales.* By E. Lloyd, *Author of the Powers of the Pen.* 4to. Pr. 2s. 6d. Richardson and Urquhart.

The hardships of a dependant clergyman, and the supercilious demeanor of rectors towards their curates, is the subject of this writer's invective. This performance is of the second class of satirical compositions. His strokes are sometimes indelicate, and his language prosaic; but many of his animadversions are unquestionably just.

34. *The Birth of Christ, an irregular Ode.* By Thomas Gibson, M. A. *Late Prebendary of Peterborough, and Rector of Paston and Polebrook, in Northamptonshire,* 4to. Pr. 1s. Wilson and Fell.

The editor of this ode informs us, that he accidentally discovered it in his father's library, where it had been suffered to remain unnoticed and forgotten many years; that on this occasion, the author told him, he wrote it when he was young, about the year 1715, at Queen's College, Oxford; that Dr. Lancaster the provost, and many others read it with approbation; that, in particular, his ingenious friend and countryman, Mr. Tickell, then of Queen's College, passed some encomiums upon it, and gave him hopes that the public, upon reading it in print, would do the same; that he had yet too much diffidence to believe his abilities as a poet would ever be allowed, and no great inclination or ambition to give the world, by this specimen, any opportunity to judge of his talents, or his pretensions to that character. The editor adds, that though he had the author's permission to dispose of the manuscript as he thought fit, he kept it by him more than fifteen years, and has now sent it to the press in compliance with the repeated solicitations of some judicious friends.

Though this ode exhibits no lively strokes of imagination, magnificent imagery, or animated expressions, yet it is by no means destitute of poetical merit; it is written with an unaffected simplicity; which, perhaps, is not improperly calculated for the description of that humble station in which our Saviour appeared at his birth.

35. *Lachrymæ Elegiacæ, five Querelæ Epistolares.* Autore Reverendo J. D. Cotton, *de Esra Bona in Agro Essexensi, Vicario.* 4to. Pr. 1s. 6d. Cañon.

The most perfect elegy expresses no other sentiments, breathes no other accents but those of love and grief. Its proper language is the tender effusion of the heart.

These

These plaintive epistles are written in exact conformity to the original design of the elegiac poem. The author laments the death of an affectionate wife. In this case the reader must expect some of the amorous reveries of a fond husband. The sentiments, however, are tender and pathetic; the style pure and classical; the versification easy and harmonious: in short, these three elegies would have been no discredit to the age of Ovid and Tibullus. A translation of them was lately published by Mr. Itchenor; but as their chief beauty consists in elegant latinity, they appear to disadvantage in an English dress.

36. *Vestis. The Isle of Wight: a Poem. In three Cantos. By Henry Jones, Author of the Earl of Essex, Kew-Garden, &c. &c. &c. 4to. Pr. 2s. 6d. Flexney.*

The Persians have a proverb, that “if God Almighty had formed the world in the shape of a ring, Ormuz would have been the diamond in it;” but our friend Mr. Jones has converted the Isle of Ormuz into the Isle of Wight, and has embellished it with all the beauties and properties of Paradise itself. The following is one of the soberest and most modest passages in the poem in praise of his subject.

‘ Delighted Nature o’er this island dwells,
And to the deep her joyful story tells;
The deep returns it to the azure space,
And earth, and heaven, and ocean, here embrace.
‘ Here day and night in sweet succession vie,
Here spring and autumn glide melodious by;
The earliest harbingers that lead the year,
Sweet Philomela tunes her note first here;
First here her tuneful note begins to swell,
And here she takes her mournful sweet farewell;
The primrose here and swallow first are seen,
And here the groves put on the earliest green;
Here fragrant gales first fan the teeming groves,
Here little birds begin their vernal loves;
Here zephyrs wave at first the vigorous wing,
Here handmaid Nature decks the full-rob’d spring;
The summer loiters here with lagging grace,
And late, reluctant, yields to autumn place;
The tardy autumn pausing long, gives way,
And mourns the twilight keen, the shrinking day;
The shatter’d gossamer, the stripping wind,
And, sighing, leaves his russet robe behind.’

It would be doing Mr. Jones an injury not to acknowledge that he is very poetical, perhaps too much so, through the whole

whole of this performance. His calling a most noble duchess *a living pure antique* is, we think, new. Pray, gentle reader, how old is her grace of A.? is she as old as queen Christina when she told a certain bishop, that she had lived long enough at Rome to become one of its antiquities?——The reader who can enjoy the luxuriances of descriptive poetry, sometimes in its wild, and sometimes in its cultivated, state, will find an agreeable entertainment in this performance. Among the various particulars with which it is filled, the author drops a most affectionate tear upon the urn of Charles the First, who attempted to escape out of a window of Carisbrooke-castle in this island, but was prevented by its straitness. The same laudable principle of loyalty induces our author to lay the poetical lash very severely upon the backs of that monarch's enemies.

37. Hackwood-Park, *a Poem.* By Richard Michell. 4to.
Pr. 1s. 6d. Hawes.

Mr. Pope's description of Windsor-Forest, in all probability, induced this writer to attempt a description of Hackwood-Park. But these poems will not admit of any mutual comparison. The latter is destitute of that exquisite harmony and enchanting imagery which we admire in the former. There are indeed some poetical images in this performance; but they are thrown together in wild disorder; and the author frequently transgresses the common rules of grammar for the sake of his rhyme.—He begins with the following lines:

' As peeping buds no radiant hues display,
Till glowing suns shine with a soft'ring ray,
In embrio thus young poets lustre lies,
Till blooming wisdom manly prime supplies,
Foster'd by you, Bolton! I may in time
Produce a song of more majestic rhyme,
My lord, accept the present, don't disdain
The poet's labour in a tuneful strain.'

As Master Richard Michell is a young poet, and may probably be possessed with some of that ambition which Virgil speaks of in the beginning of his third book of Georgics, we would advise him to convert his poem into a paper-kite, and by that happy expedient he will have the pleasure at once

—————*se se*

Tollere humo, victorque virum volitare per ora.

38. *Falstaff's Wedding, a Comedy: as it is Acted at the Theatre Royal in Drury-Lane. Being a Sequel to the Second part of the Play of King Henry the Fourth. Written in Imitation of Shakespeare, by W. Kenrick.* 8vo. Pr. 1s. 6d. Davis and Reymers.

We have little to add to our former account of this piece. Instead of the serious scenes, which we before censured, the author has substituted others, "which were thought necessary to accommodate the play to a theatrical audience." We cannot, however, discern much dramatick merit in these alterations: and as Mr Kenrick has amused himself with a Review of Dr. Johnson's Shakespeare, it may not be improper to remind him, in the words of the doctor's preface, that his play is "concluded by a marriage in a mask, by a deception, which perhaps never happened, and which, whether likely or not, he did not invent."

39. *The First Chapter of the Prophecies of the Prophet Homer. With a Letter to the B. of G.* 4to. Pr. 1s. 6d. Wilkie.

We can by no means approve of this performance. It attacks a right reverend character, at the expence of the regard that every Christian ought to entertain for the sacred truths of religion, which this author endeavours to burlesque, and turn into ridicule.

40. *A Parallel; drawn between the Administration in the Four last Years of Queen Anne, and the Four first of George the Third. By a Country Gentleman.* 8vo. Pr. 1s. Almon.

This parallel-monger is as disingenuous as he is aukward at his trade. He might with as much propriety have found a similitude between the book of the Revelations and the Alcoran, as between the two periods he has chosen for his Parallel. At the close of queen Anne's war, France was depopulated as well as beggared, and England did not owe much above one third part of the debt it does now. At the close of the late war, England was in a fair way to beggary, and actually was depopulated; while the diminution of the population of France was scarcely perceptible, so that she still might have found resources in despair.

41. *The Answer at Large to Mr. P—t's Speech.* 8vo. 6d. Nicoll.

If the extracts of the speech to which this pamphlet is supposed to be an answer (and which we have seen) are genuine, we cannot think that Mr. P.'s reasonings are invalidated by any thing advanced in the publication before us; nor do we apprehend it to be decent to revive a controversy which has been settled

settled by the legislature, after as solemn a discussion as any colonial or constitutional point ever met with in parliament.

42. *A Narrative of the Transactions in Bengal, from the Year 1760 to 1764; during the Government of Mr. H. Vansittart. Published by himself. Large 8vo. 3 Vols. Pr. 18s. bound. Newbery.*

We have been so very succinct in our account of the East-Indian publications, and even of that before us under another title *, that we can only add here, that this re-publication seems intended for a farther vindication of the gentleman whose name is mentioned in the title-page.

43. *An Ecclesiastical History; from the Birth of Christ, to the present Time. Written originally in French, by Mr. Formey, Secretary to the Academy of Sciences at Berlin. To which is added, an Appendix, giving an Account of the People called Methodists. By the Translator. In II Vols. 8vo. Pr. 9s. Davis and Reymers.*

This history, which is divided into centuries, is written with candour and moderation, and comprehends as much information as can be crowded within the size of the work. After the copious account we have given of Mosheim's Ecclesiastical History, the reader cannot expect that we should dwell longer on this work, which, in fact, we consider as an abridgement of that author. We are sorry to observe, that the translation is very indifferently executed, and that the translator is too careless about proper names.

44. *A Sermon on Matt. XXVI. Ver. 26, 27, 28. By Patrick Delany, D. D. 4to. Pr. 6d. Johnston.*

The design of this discourse is to shew, that the doctrine of *transubstantiation* is clearly and fully confuted by the dictates of common sense; the unerring attestation of the senses; the indubitable maxims of philosophy; the proofs of our Saviour's miracles, vouched by himself; and the words of his mouth several times repeated, and attested by St. Paul and the three evangelists.

The arguments here advanced are clear and conclusive; and will be sufficient to give any well-disposed and impartial reader complete satisfaction on the point in question.

45. *A very humble, earnest, and affectionate Address, to the Bishops and Clergy of this Kingdom; particularly to John Wesley, Dr. Gill, &c. &c. &c. By W. K. 8vo. Pr. 6d. Nicoll.*

A piece of simple fanaticism, not worthy of the least attention.

* See vol. XIX. p. 268.

THE CRITICAL REVIEW.

For the Month of *May*, 1766.

ARTICLE I.

Travels through France and Italy. Containing Observations on Characters, Customs, Religion, Government, Police, Commerce, Arts, and Antiquities. With a particular Description of the Town, Territory, and Climate of Nice: To which is added, a Register of the Weather, kept during a Residence of eighteen Months in that City. By T. Smollett, M. D. In II. Vols. 8vo. Pr. 10 s. Baldwin.

THE authors of the best books of travels that have appeared in England for fifty years past have generally been travelling governors, an office respectable in itself, and, when properly executed, of great utility to a community, as well as to literature. To the reproach of our national sense and dignity, this superintendency of a most important branch of education has of late degenerated into a scandalous commerce in human vanity and weakness. Every foreign domestic, every smatterer in the *vertù*, every toad-eater at a great man's table, commences travelling governor, - which has brought the profession into such contempt, that it is now generally denominated *bear-leading*.

The opportunities those gentlemen have of making their observations, or rather their collections, are too tempting to be resisted; they accordingly commence authors of travels, or, to speak more properly, of raree-show books; for our modern productions of that kind deserve no other appellation.—The pupil's allowance and the tutor's appointments are settled; the former is consigned to the latter, with orders that he shall view every thing that is worth seeing on his tour; that he shall wear fashionable cloaths, and keep the best of company. All this is complied with, and on their return out comes a book of travels stuffed with descriptions of magnificent courts, fine houses, and noble paintings, which have been described twenty times

before, without a single variation, excepting the expression, and sometimes not even in that. If matter is wanting to swell the work out to the subscription or selling price, the fields of geography and history, antient and modern, lye open to the author; where he may rifle at pleasure, and bring the plunder home at his own conveniency, without danger of being impeached for plagiarism, *because what he writes arises from his subject*.

But are the ends of travelling answered by performances which owe their chief merit to the line, the square, the compass, or the pencil? Can either the pupil or the reader, by such publications, attain to that knowledge which ought to be the fruit of the tour the author has made? Are they enabled to prize their own happiness at home from the misery they behold abroad, or to distinguish in what manner the policy, constitution, and the government of their own country can be improved from foreign usages? Are they enabled to select and value, to despise and detest, according to the different objects that occur, and the different companies into which they fall? Are not even their natural sensations of what is beautiful or deformed vitiated by the implicit obedience they are taught to pay to the errors of the antients and the prepossessions of the moderns?

In the work before us we behold what we have long wished to see, a course of travels, elegant, though not luxuriant in description, calculated to gratify every craving of rational curiosity, but to destroy error and false taste however dignified by length of time or authority of names; in short, we here see a work executed upon an ethic plan, by which we mean a plan tending to introduce and improve our acquaintance with men and things; to display a comparative sketch of human nature, and to establish true notions of life and living.

Our author communicates his intelligence in a series of letters to his intimate friends, which is certainly the best adapted for the purposes of free and liberal disquisition. In his first letter he mentions his being 'traded by malice, persecuted by faction, abandoned by false patrons, and overwhelmed by the sense of a domestic calamity, which it was not in the power of fortune to repair.' Such, together with the uncomfortable state of public affairs, his own broken health, and some tender considerations, were the motives that induced the Doctor to travel: we find him at Bologne on the 23d of June, 1763. He gives no favourable account of the roads between London and Dover, and complains of the impositions he met with at the last mentioned place. The description of his passage between Dover and Bologne is curious, and may be of great use to every traveller, especially a novice. We are sorry we have not room for the very entertaining account he gives of his own situation, while

while at Bologne, and of the inhospitable ordonnances of France with regard to travellers. His description of the town of Bologne, in his third and fourth letters, is more sensible and satisfactory than any we ever met with of that place; but is far from giving us the most favourable idea of the understanding of its inhabitants, or the culture of the soil. The fifth letter continues the same subject, and in the sixth we are introduced, to Paris. The Doctor describes the manner of the inhabitants, and the accommodations to be met with by strangers in this capital, in a very different light from that of any other representation we have read, and with a freedom that could be dictated by independency alone, and that honest indignation which must arise in a sensible breast at the partiality with which every thing relating to France and Frenchmen is commonly exhibited.

We cannot help feeling for our author during his journey between Paris and Lyons, which however is replete with very entertaining incidents, and, like the road through which he travels; is diversified with agreeable objects. From Lyons the Doctor directs his course to Montpellier, and takes occasion to describe the famous Pont du Garde, near Nîmes, with other antiquities in the same place. ‘About five in the afternoon, (says he) I had the first glimpse of the famous Pont du Garde, which stands on the right hand; about the distance of a league from the post road to Nîmes, and about three leagues from that city. I would not willingly pass for a false enthusiast in taste; but I cannot help observing, that from the first distant view of this noble monument, till we came near enough to see it perfectly, I felt the strongest emotions of impatience that I had ever known; and obliged our driver to put his mules to the full gallop, in the apprehension that it would be dark before we reached the place. I expected to find the building, in some measure, ruinous; but was agreeably disappointed, to see it look as fresh as the bridge at Westminster. The climate is either so pure and dry, or the free-stone, with which it is built; so hard, that the very angles of them remain as acute as if they had been cut last year. Indeed, some large stones have dropped out of the arches; but the whole is admirably preserved, and presents the eye with a piece of architecture, so unaffectedly elegant, so simple, and majestic, that I will defy the most phlegmatic and stupid spectator to behold it without admiration. It was raised in the Augustan age, by the Roman colony of Nîmes; to convey a stream of water between two mountains, for the use of that city. It stands over the river Gardon, which is a beautiful pastoral stream, brawling among rocks, which form a number of pretty natural cascades, and overshadowed on each side with trees and shrubs, which greatly add to the rural beaut-

ties of the scene. It rises in the Cevennes, and the sand of it produces gold, as we learn from Mr. Reaumur, in his essay on this subject, inserted in the French Memoirs, for the year 1718.— If I lived at Nîmes, or Avignon, (which last city is within four short leagues of it) I should take pleasure in forming parties to come hither, in summer, to dine under one of the arches of the Pont du Garde, on a cold collation.

‘ This work consists of three bridges, or tire of arches, one above another; the first of six, the second of eleven, and the third of thirty-six. The height, comprehending the aqueduct on the top, amounts to 174 feet three inches: the length between the two mountains, which it unites, extends to 723. The order of architecture is the Tuscan: but the symmetry of it is inconceivable. By scooping the bases of the pilasters, of the second tire of arches, they had made a passage for foot-travellers: but though the antients far excelled us in beauty, they certainly fell short of the moderns in point of conveniency. The citizens of Avignon have, in this particular, improved the Roman work with a new bridge by apposition, constructed on the same plan with that of the lower tire of arches, of which indeed it seems to be a part, affording a broad and commodious passage over the river, to horses and carriages of all kinds. The aqueduct, for the continuance of which this superb work was raised, conveyed a stream of sweet water from the fountain of Eure, near the city of Uzès, and extended near six leagues in length.

‘ In approaching Nîmes you see the ruins of a Roman tower, built on the summit of a hill, which over-looks the city. It seems to have been intended, at first, as a watch or signal-tower, though, in the sequel, it was used as a fortress: what remains of it is about ninety feet high; the architecture of the Doric order. I no sooner alighted at the inn, than I was presented with a pamphlet, containing an account of Nîmes and its antiquities, which every stranger buys. There are persons too who attend in order to shew the town, and you will always be accosted by some shabby antiquarian, who presents you with medals for sale, assuring you they are genuine antiques, and were dug out of the ruins of the Roman temple and baths. All those fellows are cheats; and they have often laid under contribution raw English travellers, who had more money than discretion. To such they sell the vilest and most common trash: but when they meet with a connoisseur, they produce some medals which are really valuable and curious.’

After giving an account of the antient ruins to be found at Nîmes, our author proceeds as follows:

‘ Fronting the Roman baths are the ruins of an antient temple,

temple, which, according to tradition, was dedicated to Diana: but it has been observed by connoisseurs, that all the antient temples of this goddess were of the Ionic order; whereas this is partly Corinthian, and partly Composite. It is about seventy foot long, and six-and-thirty in breadth, arched above, and built of large blocks of stone, exactly joined together without any cement. The walls are still standing, with three great tabernacles at the further end, fronting the entrance. On each side there are niches in the intercolumniation of the walls, together with pedestals and shafts of pillars, cornices, and an entablature, which indicate the former magnificence of the building. It was destroyed during the civil war that raged in the reign of Henry III. of France.

‘It is amazing, that the successive irruptions of barbarous nations, of Goths, Vandals, and Moors; of fanatic croisards, still more sanguinary and illiberal than those Barbarians, should have spared this temple, as well as two other still more noble monuments of architecture, that to this day adorn the city of Nîmes: I mean the amphitheatre and the edifice, called *Maison Carrée*.—The former of these is counted the finest monument of the kind now extant; and was built in the reign of Antoninus Pius, who contributed a large sum of money towards its erection. It is of an oval figure, one thousand and eighty feet in circumference, capacious enough to hold twenty thousand spectators. The architecture is of the Tuscan order, sixty feet high, composed of two open galleries, built one over another, consisting each of threescore arcades. The entrance into the arena was by four great gates, with porticos; and the seats, of which there were thirty, rising one above another, consisted of great blocks of stone, many of which still remain. Over the north gate appear two bulls, in *alto relievo*, extremely well executed, emblems which, according to the custom of the Romans, signified that the amphitheatre was erected at the expence of the people. There are in other parts of it some work in *bas relief*, and heads or busts but indifferently carved. It stands in the lower part of the town, and strikes the spectator with awe and veneration. The external architecture is almost intire in its whole circuit; but the arena is filled up with houses.—This amphitheatre was fortified as a citadel by the Visigoths, in the beginning of the sixth century. They raised within it a castle, two towers of which are still extant; and they surrounded it with a broad and deep fossée, which was filled up in the thirteenth century. In all the subsequent wars to which this city was exposed, it served as the last resort of the citizens, and sustained a great number of successive attacks; so that its preservation is almost miraculous. It is likely, however, to suffer

much more from the Gothic avarice of its own citizens, some of whom are mutilating it every day, for the sake of the stones, which they employ in their own private buildings. It is surprising, that the king's authority has not been exerted to put an end to such sacrilegious violation.

‘ If the amphitheatre strikes you with an idea of greatness, the *Maison Carrée* enchants you with the most exquisite beauties of architecture and sculpture. This is an edifice, supposed formerly to have been erected by Adrian, who actually built a basilica in this city, though no vestiges of it remain: but the following inscription, which was discovered on the front of it, plainly proves, that it was built by the inhabitants of Nîmes, in honour of Caius and Lucius Cæsar, the grand-children of Augustus, by his daughter Julia, the wife of Agrippa.

C. CAESARI. AVGVSTI. F. COS.

L. CAESARI. AVGVSTI. F. COS.

DESIGNATO.

PRINCIPIBVS IVVENTVTIS.

‘ This beautiful edifice, which stands upon a pediment six feet high; is eighty-two feet long, thirty-five broad, and thirty-seven high, without reckoning the pediment. The body of it is adorned with twenty columns engaged in the wall, and the peristyle, which is open, with ten detached pillars that support the entablature. They are all of the Corinthian order, fluted and embellished with capitals of the most exquisite sculpture: the frize and cornice are much admired, and the foliage is esteemed inimitable. The proportions of the building are so happily united, as to give it an air of majesty and grandeur, which the most indifferent spectator cannot behold without emotion. A man needs not be a connoisseur in architecture, to enjoy these beauties. They are indeed so exquisite that you may return to them every day with a fresh appetite for seven years together. What renders them the more curious, they are still entire, and very little affected, either by the ravages of time, or the havock of war. Cardinal Alberoni declared, that it was a jewel that deserved a cover of gold to preserve it from external injuries. An Italian painter, perceiving a small part of the roof repaired by modern French masonry, tore his hair, and exclaimed in a rage, “ Zounds! what do I see? harlequin's hat on the head of Augustus!”

‘ Without all doubt it is ravishingly beautiful. The whole world cannot parallel it; and I am astonished to see it standing entire, like the effects of enchantment, after such a succession of ages, every one more barbarous than another.’

The reader must be pleased with the following description of
Montpellier,

Montpellier, a city so much celebrated in England, but where our author found every thing excessively dear. ' This imposition is owing to the concourse of English who come hither, and, like simple birds of passage, allow themselves to be plucked by the people of the country, who know their weak side, and make their attacks accordingly, They affect to believe, that all the travellers of our country are grand seigneurs, immensely rich and incredibly generous ; and we are silly enough to encourage this opinion, by submitting quietly to the most ridiculous extortion, as well as by committing acts of the most absurd extravagance, This folly of the English, together with a concourse of people from different quarters, who come hither for the re-establishment of their health, has rendered Montpellier one of the dearest places in the south of France. The city, which is but small, stands upon a rising ground fronting the Mediterranean, which is about three leagues to the southward: on the other side is an agreeable plain, extending about the same distance towards the mountains of the Cevennes. The town is reckoned well built, and what the French call *bien percée*; yet the streets are in general narrow, and the houses dark. The air is counted salutary in catarrhus consumptions, from its dryness and elasticity: but too sharp in cases of pulmonary imposthumes.

' It was at Montpellier that we saw for the first time any signs of that gaiety and mirth for which the people of this country are celebrated. In all other places through which we passed since our departure from Lyons, we saw nothing but marks of poverty and chagrin. We entered Montpellier on a Sunday, when the people were all dressed in their best apparel. The streets were crowded; and a great number of the better sort of both sexes sat upon stone-seats at their doors, conversing with great mirth and familiarity. These conversations lasted the greatest part of the night; and many of them were improved with music both vocal and instrumental: next day we were visited by the English residing in the place, who always pay this mark of respect to new-comers. They consist of four or five families, among whom I could pass the winter very agreeably, if the state of my health and other reasons did not call me away.'

The correspondence our author kept up in very elegant Latin, with a famous French physician of this place, whom he consulted upon his own health, and the ignorant answers the former returned him in French, gives us a ridiculous and at the same time melancholy specimen of what we have so often bewailed, the growing passion of our country for even French absurdities and insufficiency.

In the twelfth letter the Doctor makes some animadversions upon the ingratitude of the French to the memory of Colbert, who was the father and founder of their marine, manufactures, and commerce, and the great patron of the liberal arts. In the same letter he is with justice severe on the character of Lewis the Fourteenth, who, he says, 'had the glory to espouse Mrs. Maintenon in her old age, the widow of the buffoon Scarron.'

Though we agree with our author in all he says of Colbert, yet we think the ingratitude of the French to his memory may be easily accounted for, as it is from his administration that we may date the decadence of the French greatness. What was said of Augustus Cæsar is applicable to Colbert. It had been happy for his country had he never existed, unless every one of his successors has been equal to himself. Colbert endeavoured to give the French a commercial turn, to introduce a spirit of colonization, and to strike out new channels of trade. His successors left unexecuted, or executed but partially, what he had begun; and indeed we are inclined to believe the genius of the French lies more towards war than commerce. When we compare the prodigious armies and fleets brought to the field and sent to sea by Lewis the Fourteenth, before his people assumed a commercial character, with their marine and military establishments for fifty years past, we cannot think that France will ever make a figure equal to the English by sea, or in any branch of maritime business.

No painter ever drew a more lively or a more just groupe of figures, or introduced them under a better landscape, than what our author's twelfth letter contains. The *serious* and the *laughable* are so justly blended that we taste both, and both have their full and genuine relish.—At the time of writing the thirteenth letter we find the Doctor settled at Nice, of which we have a most entertaining account both in its antient and present state. The fourteenth letter contains many remarkable observations upon his Sardinian majesty's power and policy; and the fifteenth is a kind of an apology for what our author had said of the French nation in general in his former letters. We recommend this letter particularly to the perusal of the bloods and bucks of the British army, especially such of them as have the misfortune to be tinged with French ideas of honour. The sixteenth, seventeenth, and eighteenth letters continue the Doctor's curious observations upon Nice and its neighbourhood, nor do we remember to have met with one of them in any former work of this kind. Here we are struck with the real characteristics of painting from the life, which alone gives what we may call a succulency to literary entertainment. The nine-
teenth

teenth letter treats of the pleasures of the table and the æconomy of living, of which the Doctor appears to be no incompetent judge; and in the twenty-first, in which he speaks of the state of the arts and sciences at Nice, he tells us, that it is almost a total blank; and adduces very strong reasons in support of his opinion.

[*To be continued and concluded in our next.*]

II. *The Confessional; or, a Full and Free Inquiry into the Right, Utility, Edification, and Success, of establishing Systematical Confessions of Faith and Doctrine in Protestant Churches.* 8vo. Pr. 5s. Bladon.

THOUGH Protestants of the church of England, by the original principles of the Reformation, were left at liberty to search the Scriptures for the grounds of their religion, and to build their faith on this foundation; yet it was thought expedient to declare what particular doctrines they maintained, and in what points they differed from the church of Rome. Certain articles were therefore composed by some of our principal reformers, probably Cranmer and Ridley, and published by regal authority in the year 1552. These articles, commonly called K. Edward's articles, were forty-two in number.

In 1562 they were laid before the convocation by archbishop Parker, received divers alterations in the synod, were reduced to thirty-nine, and passed both houses.

When the articles were first composed, archbishop Cranmer, though he designed and desired that all bishops should have authority to cause their respective clergy to subscribe; yet, in his answer to an interrogatory put to him by queen Mary's commissioners, he declared, that “he *compelled* none, but *exhorted* such to subscribe as were *willing* to do it.”

From the year 1562 to the year 1571 the subscription of the clergy was not general: for though the high commissioners enjoined subscription, yet they did not extend their injunction to all the clergy of England.

In 1571 the articles were again revised, and confirmed by the convocation, and established by act of parliament in their present form. By this act, subscription is required of *every* person who shall be admitted to the order of deacon.

The meaning of subscription, as bishop Burnet observes, is to be taken from the design of the imposer, and the words of the subscription. The title of the articles informs us, that they were agreed upon in convocation, “for the avoiding of diversities of opinions, and for the stablishing of consent touching true

true religion." From whence it is evident, that a consent of opinion is designed. If we, in the next place, consider the declaration that the church has made in the canons, we shall find that though by the fifth canon, which extends to the whole body of the people, he only is declared to be excommunicated *ipso facto*, who shall affirm "any of the articles to be erroneous, or such as he may not with a good conscience subscribe to;" yet the thirty-sixth canon, which relates to the clergy, requires them to subscribe *willingly* and *ex animo*, "acknowledging all and every article to be agreeable to the word of God." These words, being part of the usual form of subscribing, evidently denote a man's own opinion, and not a bare consent to an article of peace, or an engagement to silence and submission.

The statute of the thirteenth of queen Elizabeth, which gives legal authority to the requiring of subscriptions before a man is admitted to a benefice, obliges every clergyman to read the articles of the church, and declare his "unfeigned assent thereunto."

These things make it appear very plain, that the subscription of the clergy must be considered as a declaration of their own opinion, and not as a bare obligation to silence.

Here then the question arises, how can a clergyman conscientiously subscribe, in this limited sense, to the truth of these articles? Is it to be supposed that they are free from every mixture of error, and perfectly agreeable to the word of God? What shall we say?—The compilers were not infallible; they drew them up at a time when the church was just emerging out of the darkness of ignorance and superstition; they very properly excluded the capital errors of popery, and in that respect performed an essential service to the Protestant church; but at the same time they evidently countenanced certain Calvinistical notions which are now generally exploded. The friends of the church have invented a variety of schemes in order to rescue subscribers from this embarrassment. But difficulties still remain; and the practice of requiring subscriptions is considered by many sensible writers of different denominations, as an unwarrantable encroachment on Christian liberty, or the right of private judgment.

The author of the work now before us argues against all systematical impositions with great acuteness and spirit. In the first chapter he exhibits a summary view of the rise, progress, and success of established confessions of faith and doctrine in Protestant churches.

'The Reformers, he observes, having unhappily adopted certain maxims as self-evident, namely, "that there could be no edifica-
tion

tion in religious society without uniformity of opinion,"—that the true sense of Scripture could be but *one*," and the like, presently fell upon the expedient of *preventing* diversity of opinions, by contracting their original plan in agreement with these maxims. The *one* sense of Scripture was determined to be the sense of the primitive church, that is to say, the sense of the orthodox fathers for a certain number of centuries. From these they took their interpretations of Scripture, and upon these they formed their rule of faith and doctrine, and so reduced their respective churches within the bounds of a theological system. The consequence of which was, that every opinion deviating from this system, whatever countenance or support it might have from a different sense of Scripture, became a declared heresy.

‘ Hence it came to pass that many Protestants of very different characters and tempers, finding these incroachments on their Christian liberty, and themselves not only excluded from communion with their brethren, but stigmatized with an invidious name, were provoked to separate from their leaders, and to set up for themselves; which many of them did on grounds sufficiently justifiable: whilst others, whose pride, passion, and self-conceit knew no bounds, and whom probably the most reasonable terms of communion would not have restrained, under the pretence of asserting their liberty against these dogmatical chiefs, formed themselves into sects, which afterwards made the most infamous use of it.

‘ That some of these sects were scandals to all religion, and nuisances to all civil society, was but too visible. That they were the offspring of the Reformation, was not to be denied. The doctrines which afterwards distinguished the sober and serious Protestant churches, were not yet made public, nor perhaps perfectly settled. They were yet only to be found in the writings of some private doctor, whom his brethren were at liberty to disown, or in catechisms for youth, or directories for ministers within their several departments.—A concurrence of unhappy circumstances, which afforded the Papists a most favourable opportunity of calumniating the whole Protestant body as the maintainers of every heresy, and the abettors of every sedition, which Europe had heard of or seen in that generation.

‘ It was to no purpose that these hot-headed irregulars were disowned, and their doctrines reprobated, by some of those eminent doctors on whom the credit and success of the Reformation seemed chiefly to depend. These might speak their own sense; but it did not appear by what authority they undertook to answer for the whole body. The nature of the case called for

for such apologies as these, that their defection from Rome might not fall under a general odium; and it might still be true that all Protestants thought in their hearts, what these indiscreet sectaries spoke out. A suspicion which was not a little confirmed by the leading principle of the most outrageous Anabaptists, which was expressed in the very words of Luther himself*.

‘ These circumstances laid the Protestants under a necessity of publishing to the whole world explicit confessions of their faith and doctrine, authenticated by formal attestations of the leading members of their respective churches. That of the Protestant princes of Germany led the way; being solemnly tendered to the emperor Charles V. in the diet held at Augsburg in the year 1530. This precedent other Protestant states and churches thought fit to follow on different occasions; and by this means acquitted themselves, at least among all equitable judges, of the scandal of abetting the schismatical and seditious enthusiasts, who about that time infested different countries under the pretence of promoting reformation.

‘ These confessions, being laid before the public with this formality, very soon became of more importance than just to serve a present turn. They were solemnly subscribed by the leading men of the several communions on whose behalf they were exhibited, as doctrines by which they would live and die; and were consequently to be defended at all events. And therefore, to secure the reputation of their uniformity to all succeeding times, an unfeigned assent to the public confession, confirmed either by subscription or a solemn oath, became, in most of the Protestant churches, an indispensable condition of qualifying their pastors for the ministry, and in some of admitting their lay-members to church-communion.

‘ But this expedient, intended to prevent division in particular societies, unhappily proved the means of imbroiling different churches one with another, to a very unedifying degree. Some of these confessions, in their zeal to stigmatize the heresies of the most obnoxious sectaries, had made use of terms which no less reprobated the doctrines of their orthodox brethren: the immediate consequence of which was, that several controversies which had arisen among the respective leaders of the Reformation at the beginning, and had been partly composed, and partly suspended, in regard to their common interest, were now revived, not without much heat and bitterness.

‘ On this incident, the Papists changed their method of at-

* Viz. *A Christian man is master of every thing.* See Bayle’s Dictionary, art. *Anabaptists.*

tack, and readily took this occasion not only to insult the Reformed on their want of unity, but to turn many doctrines to their own account, which particular men had advanced in conformity to their own confessions.'

The author takes notice of the methods by which the reformers endeavoured to vindicate their conduct; and in the second chapter proceeds to enquire into the claim of a *right* to establish confessions as tests of orthodoxy in Protestant churches. Upon this point he says, 'Lodge your church-authority in what hands you will, and limit it with whatever restrictions you think proper, you cannot assert to it a right of deciding in controversies of faith and doctrine, or, in other words, a right to require assent to a certain sense of Scripture, exclusive of other senses, without an unwarrantable interference with those rights of private judgment which are manifestly secured to every individual by the scriptural terms of Christian liberty, and thereby contradicting the original principles of the Protestant reformation.'

In the third chapter he examines the apology of the Remonstrants for confessions, in consideration of their *expedience* and *utility*; and endeavours to shew, that by their own *concessions*, they leave them no more virtue or efficacy in instructing the ignorant, confuting errors and heresies, or silencing calumnies, than may be reasonably claimed by, and ascribed to, the writings and discourses of any particular divine of judgment and learning.

But, he says, their misfortune is, they *oscillate* the question backwards and forwards, till no mortal can find out what they mean to ascribe to, or what to detract from, the virtue and merit of a public confession.

Chapter the fourth contains a particular examination of bishop Burnet's introduction to the exposition of the thirty-nine articles of the church of England.

His Lordship, he observes, in the *History of his own Times*, has not scrupled to declare, "that the requiring subscription to the thirty-nine articles, is a great imposition." This, he makes it appear, was his lordship's uniform sentiments, in the earlier, as well as the later part of his life. A question then, says he, is naturally suggested, why he should write a book, in the mean season, with the avowed purpose of making men easy under their obligations to subscribe? an attempt which could have no other tendency, than to perpetuate the *imposition* in all succeeding times. For the point the Bishop was to clear being this, "that the articles were capable of the several senses of different doctors," the consequence would be, that *all* might safely subscribe them: which would of course supersede the necessity of abolishing subscriptions on the part of the church, let the imposition be ever so grievous to those who could not come into the

Bishop's expedients; and this, as his Lordship had good reason to know, was no uncommon case.

‘ Whether bishop Burnet considered, or indeed whether he saw his enterprize in this point of light, cannot be determined. That there were *some* considerations, which, notwithstanding the weight of a royal command, made him enter upon this task with no little reluctance, appears pretty plainly from the following particulars :

‘ 1. In a paragraph just now cited from one of his Lordship's pamphlets, we are informed that he undertook his *Exposition*, at the command of queen Mary: by whom he likewise says elsewhere, he was *first moved* to write it. But in the *preface* to his *Exposition*, he says, “ he was *first moved* to undertake that work, by that great prelate, who then sat at the helm, [archbishop Tillotson] and only *determined* in it, by the command above-mentioned *afterwards*.”

‘ You may, if you please, call this a contradiction; to me the truth of the case is clearly this, that the great prelate, unable to prevail with his friend Burnet, to undertake an affair of that nature at his own motion, applied to the Queen, whose influence, added to his own, left the good Bishop no room to decline the service, however disagreeable it might be to him.’

Our author, having examined his Lordship's solutions of the several difficulties which have been supposed to encumber the case of our English subscriptions, and having exposed the weakness of the casuistry that allows different men to subscribe the same set of articles, which, as they all agree, were intended to *prevent* diversities of opinion, not only in *different* but even in *contrary* senses; he leaves the reader to reflect upon the disagreeable situation, in which a man of this worthy Bishop's learning and disposition must be placed, when it is required of him to maintain what, in his own private judgment, he is conscious cannot be maintained without such chicane and subterfuge, as it must be most grievous in an ingenuous mind to employ.

In the fifth chapter the author presents us with a view of the embarrassed and fluctuating casuistry of those divines, (*viz.* Mr. White, Dr. Nicholls, Dr. Bennet, Dr. Waterland, Dr. Stebbing, &c.) who do not approve of, or differ from, bishop Burnet's method of justifying subscription to the thirty-nine articles of the church of England; and concludes with the following reflections :

‘ We have now seen that every system of latitude is, in some particular or other, exceptionable to every one, but the particular person who invents it for his own use. It is not possible this should be the case, if the compilers of the Articles had really intended *any* latitude, or the laws concerning subscrip-

tion had left room for it. Bishop Burnet plainly saw that subscribers were bound to the single sense of the compilers before *His Majesty's Declaration* was issued, which by the said Bishop, was understood to admit of subscription in *any* literal and grammatical sense, even though it should be different from, and even contradictory to *another* literal and grammatical sense.

‘ But, says Dr. Waterland,—“ His [Majesty’s] order is, that every subscriber submit to the Article in the *plain and full meaning thereof*, in the *literal and grammatical sense*. What? is the *plain and full* meaning, more than *one* meaning? or is the *one plain and full* meaning, *two contradictory* meanings? Could it be for the honour of the article, or of the king to say this? No—.”

‘ And so there’s an end of bishop Burnet’s scheme of latitude, as it rests upon this declaration. But then, Dr. Waterland could work another scheme out of it for his *own use*, by making the *plain and full* meaning, to signify a *general* meaning, exclusive of *all particular senses*;—till, wanting to plague and starve the Arians, he found out, that the sense of the articles relating to the *Trinity*, was *not general*, but *special, particular, and determinate*.

‘ If the subject were not too serious, one might find abundant matter of mirthful entertainment, in the *quirks and subtleties* of these eminent doctors. But should we laugh at them, no doubt but we should be told, that we wounded the church and religion through their sides. We shall therefore content ourselves with recommending to them to consider, how far this ridiculous self-contradicting casuistry may have been instrumental in giving dissenters a contemptible opinion of our church and her discipline, and in making our holy religion itself (tho’ in reality it has nothing to do, either with the casuists or the casuistry) the sport and scorn of infidels.

‘ I do not doubt, but some persons will be curious to know, how it was possible for men so famous in their generation, who were so learned, judicious, and penetrating in other things, and who all thought they were driving the same nail, to be so contradictory and inconsistent, not only with each other, but even with themselves? Let such curious inquirers know then, that all these experienced workmen were endeavouring to repair, and *daub with untempered mortar*, certain *strongholds* and *partition walls*, which it was the design of the Gospel to throw down and to level. An attempt of this sort could hardly be more agreeable to the Divine will, than the building at *Babel*. And no marvel that the *craftsmen* should meet with the like success. That is to say, that their language should be confounded, and rendered unintelligible both to each other, and to all who are otherwise concerned to understand it.’

In the sixth chapter the author examines the sentiments and reasonings of Dr. Clarke, Dr. Sykes, Phileleutherus Cantabrigiensis, and others, who have pleaded for a latitude in subscribing to the articles and liturgy of the church of England, upon the supposition that every Protestant church must act consistently with it, professing to assert and maintain Christian liberty.

‘ We frankly allow, he says, that every Protestant, as such, has a right to deny his assent to, or approbation of, any doctrine, which he himself conceives to be contrary to the Scriptures. But the moment he sits down to subscribe the thirty-nine articles, circumstanced and conditioned as that subscription now is, he sits down to sign away this right (as much as in him lies), and to transfer it to the church. The church, indeed, does not in so many words require him to subscribe to any thing which is *contrary* or even *disagreeable* to the Scripture. But the church, by obtaining that subscription from him, takes the interpretation of Scripture out of his hands. It is the church, and the church only, that *finds therein*, and *proves thereby*, the propositions to be subscribed. And if a man should after that pretend to interpose his own judgment in contradiction to the church’s *findings* and *proving*s, the church, with the help of the state, would soon shew him his mistake; by virtue of that *alliance*, the original instrument of which hath been so happily discovered and commented upon by a great genius of our own times. The church of England “ tells mankind indeed, they shall judge for themselves. But if they who take her word, do not think and judge as she does, they shall suffer for it, and be turned out of the house.” To prove the *equity* of which proceeding (*equity* and *utility*, in this author’s idea, being the same thing) is the laudable purpose of this famous new-found *alliance*.’

Bishop Clayton, in the dedication of his *Essay on Spirit*, was inclined to consider the articles not as articles of doctrine, but as articles of *peace*. “ Any attempt, says the Bishop, towards avoiding diversity of opinion, seems to be not only an useless, but an impracticable scheme.” Our author replies, The inutilty and impracticability of an uniformity of opinion, where men are disposed to think for themselves, is indeed an unanswerable argument that such articles *should never* be imposed, but will afford no proof that our thirty-nine articles *are not* imposed with this particular view. It actually was the attempt of our first Reformers, and is still the scheme of the churches of England and Ireland.

The seventh chapter is an attempt to discover whence the practice of subscribing the thirty-nine articles in different senses, was

was derived; and by what sort of casuists, and what sort of reasoning it was first propagated, and has been since espoused.

It was at first, he thinks, an artifice of archbishop Laud, to open a way for his own Arminian opinions.—The author pursues his enquiries farther; but his investigation is of no great importance. A latitude of interpretation became a natural and a necessary expedient, as soon as the clergy of the church of England began to adopt Arminian principles.

In the eighth chapter the author introduces the inferences arising from the foregoing disquisitions, with this ingenuous appeal to the reader :

‘ I have not, willingly and knowingly, misrepresented any thing, in stating the several cases that have come under consideration. I have cited authorities fairly and candidly, and have not, to my knowledge, suppressed any thing that might shew them to the best advantage. But if any one should think there is a partial bias in the reflections I have occasionally made upon particular passages, I will readily give them up upon competent proof of such obliquity, and abide by the conclusions, which any man of common honesty and common sense shall think fit to draw from this perplexity and contradiction among so many learned writers, who, on other occasions, acquit themselves with sufficient clearness and consistency.

‘ Such a one, I presume, will make no difficulty to acknowledge, that in this matter of subscription at least, a reformation is devoutly to be wished. The bishops Burnet and Clayton, the doctors Clarke, Sykes, and others, confess it, and call for it. And though such writers as bishop Conybeare, and the doctors Nicholls, Bennet, Waterland, Stebbing, &c. the heroes of our fifth chapter, neither allow the expedience of such reformation, nor would have endured any proposals of that kind without a strenuous opposition, yet their own writings on the subject, when compared together, are more than a thousand advocates for it; if it were only for the sake of taking away the offence and scandal, arising from the supposed occasion the church of England has to employ such a set of party-coloured casuists.’

The author proceeds to answer the objections against a reformation, drawn from its supposed impracticability, and proposes a method by which he thinks the grievance, which is the subject of his book, may be effectually redressed.

‘ It may, says he, be demanded, would you have the church to authorize and send forth ministers and pastors among the people, without taking any security of them for the faithful discharge of their office, and particularly without guarding against their preaching false and erroneous doctrines?’

‘ Answer. In our office of ordination there are eight questions put to every priest: the answers to the second, fourth, fifth, sixth, and seventh of which seem to me to contain as ample security in this behalf, as any Christian church can desire, or can be authorized to demand; and, I believe, I should have few opponents, if I should add, that whoever performs thus much of what he promises at his ordination, will give little occasion to the church to bind him in any stricter obligation.’

Whether these general declarations will be sufficient to secure the church against the introduction of certain errors which are expressly, and indeed justly, excluded by the articles, we shall leave the reader to determine; at the same time we must acknowledge, that this ingenious writer has pointed out several glaring inconsistencies in the case of subscription to our established forms, and attacked the heroes of his fifth chapter with great dexterity and justice.

If the same article may be taken in different senses, or subscribed by a Sabellian, an orthodox Trinitarian, a Tritheist, and an Arian, as Philelutherus Cantabrigiensis supposes, we must allow with this writer, that subscription is utterly useless, as a test of opinions.

If the same article only admits of one determinate sense, and that sense is bound upon the subscriber by law, he is obliged to acquiesce in the opinion of the church; and in this particular there is an end of private judgment.

The only way he can think to escape is, by a clause in the sixth article, in which the church declares, that “ whatsoever is not read in the Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.” Yet this evasive scheme is precluded by a declaration which the subscriber has already made, namely, that “ all and every article is agreeable to the word of God.”

In this dilemma what course shall he pursue? shall he wrest and distort the words of the article from their original meaning, and *compel them to come into* another which he finds more agreeable to the Scriptures? or shall he compose his conscience by an implicit faith in the interpretation of the church?—Every expedient seems to be inconsistent with the principles of an ingenuous mind; and therefore we are inclined to think, with the author of the Confessional, that ‘ the stumbling-block should be removed out of the way;’ *provided* the barriers of pure and undefiled religion could at the same time be sufficiently supported against the invasion of bigots and enthusiasts.

III. *Discourses on several Subjects.* By William Cooper, A. M. Rector of Kirby-Wiske, in Yorkshire, and late Fellow of Trinity College, Cambridge. 8vo. Pr. 5s. Becket.

THE end and design of revelation, the malignity of slander, the certainty of a future state, the pernicious influence of bad examples, the precariousness of human life, the folly of pride, the insufficiency of heathen philosophy, &c. are the subjects which this author treats of in these ten discourses.

We shall not attempt to lay the substance of them before our readers, as his arguments are generally slight and immethodical.

But though he enters into no disquisition which is calculated to awaken curiosity, or command attention, yet he has the art of writing in an agreeable manner; his sentiments are just and lively; his language easy and genteel.

By the following extract the reader will see that Mr. Cooper is no friend to enthusiasm or bigotry.

‘ A mad Whitefield and a fanatic Wesley have already violated the peace of mankind, by a schismatical division from the established church; and have yet, by another and a more enormous violation of it, thrown out the most scurrilous invectives against those, whose extensive learning, and whose unquestionable reputation, in their high calling, none dare dispute: yet, notwithstanding their magnanimous efforts to defame and molest us, they merit indeed our pity rather than our resentment. For whoever, calmly and candidly, observes the nice conduct of these truly judicious and highly illuminated doctors, will not surely scruple, on the most mature deliberation, to confess that, in the dispensation of their ministry, they aggravate the least indiscretion of their enemies, whilst, at the same time, they are ever ready to extenuate the worst prevarications of their friends. Unsettled to any one point of view, they perpetually roam about the globe, and, in order to attract the attention of mankind, they produce whole rhapsodies of unmeaning jargon, which, in their extatic fits, they recommend to their deluded auditory, by the most extravagant gestures and unnatural emotions, during which the poor creatures are taught to believe, that these emotions are the language of the spirit, and that inspiration implies the most perfect eloquence.

‘ The life and faculties of man, at the best but short and limited, cannot surely be employed more rationally, or laudably, than in detecting such impostures as these, and exposing them, in a proper light, to the eye of the world, that others may be enabled to see into the absurdity of their proceedings, and thence determine impartially for themselves.

‘ Of all the fierce bigots, and hypocritical zealots, of the religious kind, none are of a more baneful nature, and consequently merit our attention more, than the bold, insinuating Romish missionaries; who, under the pretext of serving God, craftily impose upon men. These old insidious enemies of our civil and Christian liberty, how often soever repulsed, still renew their attacks, and endeavour to corrupt what (thank God) they are unable to destroy. The religion, which these people are so studious to propagate, is supported, principally, by virtue of foolish reliques, intercessions of saints, masses for the dead, &c. So that we may justly call its doctrines, absurd; its rites, paganish; its worship, idolatrous: We may justly affirm, that it is a system of craft and policy, purposely contrived to enslave mankind, calculated entirely for the support of despotic power, and therefore totally inconsistent with the genius of a free people. Yet that which makes it the scorn of Protestants, whilst it is indeed the detestation of the whole world, is that tremendous spirit of cruelty which is inseparably blended with, and which chiefly distinguishes the papal from every other government. Hence all those horrible massacres, and persecutions, of which we frequently read. Hence, Cranmer, Ridley, Latimer, (those illustrious champions of our religion!) were staked to the ground, and there, to the immortal honor of popish mildness and moderation, suffered the most cruel torments human power could possibly inflict!’

The greatest part of these discourses consist of exhortations to a religious life; and the author generally addresses his congregation in this warm and pathetic manner:

‘ Deceive not yourselves, therefore, my brethren; religion has said she will make you happy; she has proclaimed her will;—she has invited you, and all mankind, to partake of her instructions. Listen therefore, O listen to her mild and amiable voice, and let not the thoughts of your attachment to this world exclude the thoughts of your attachment to the next. Duty, you see, as well as interest, Christianity, as well as human prudence, now require, that you attentively consider these matters, these important matters, with that strictness and regard which they so justly merit and deserve. Think on them, therefore, with due esteem;—think on them now;—this very period of time may, perhaps, prove decisive of your future and everlasting happiness.—Consider how vast the disproportion is between the enjoyments of this world and the enjoyments of the next.—Consider, that the pleasures of the one are fleeting and transitory; but the pleasures of the other, permanent and eternal.—Finally, consider that God *has appointed a day in which he will judge the whole world*, in which you, and I, and

all mankind, shall stand condemned, or acquitted, before his awful tribunal.'

The author has subjoined a variety of citations from Greek and Roman, English and French writers, which either serve to confirm his observations, illustrate his meaning; or, in some places, only to give the page a *classic air*.

IV. *A Defence of the commonly-received Doctrine of the Human Soul, as an immaterial and naturally-immortal Principle in Man, against the Objections of some modern Writers: including the true Scripture-Doctrine of Death, Life, and Immortality, and of the Necessity and Extent of the Christian Redemption.* By Thomas Broughton, A. M. Prebendary of Sarum, and Vicar of St. Mary Redcliff, and St. Thomas, in Bristol. 8vo. Pr. 2s. 6d. Johnson.

MR. Broughton informs us, that he intended to make this defence the introduction of a larger work, which he is preparing for the press, entitled, "A prospect of futurity, or the life to come, in four dissertations." But as these dissertations proceed upon the supposition of an immaterial and naturally-immortal principle, or soul, in man, and the separate existence of that principle, or soul, after the death of the body; and as this opinion has been lately attacked by the learned and ingenious Dr. Law; by the author of *A short historical view of the controversy concerning an intermediate state*; and the writer of a book, intitled, *Universal restitution, a Scripture doctrine*; he thought it necessary to publish an immediate answer to those objections, which were calculated to destroy the very foundation of his first dissertation, and invalidate much of the reasoning employed in the rest.

For the sake of method, and to give the reader a view of the points in debate, he has drawn up the objections of the three writers he undertakes to answer, in the form of propositions, and ranged them in the following order:

"I. The words *soul*, or *spirit*, in Hebrew נֶפֶשׁ, נְשָׁמָה, רִיחַ, in Greek πνευμα, ψυχη, are never used in holy Scripture, to denote an immaterial principle or substance in man, wholly separable from, and independent on, his body."

In answer to this objection our author replies, that these words in their proper and original signification carry with them the idea of an immaterial substance; that πνευμα and ψυχη have that signification in the purest writers of antiquity; that πνευμα is applied to the Supreme Being by St. John; and that because they are used, by the sacred writers, to denote *persons*, or *people*,

ple, &c. it will by no means follow, that there is not an immaterial principle in man distinct from his bodily frame.

“ II. The state, to which death reduces us, is represented in Scripture as a state of absolute insensibility, a total privation of life and consciousness, or an utter extinction of being.”

Mr. Broughton answers, that the texts produced by Dr. Law, in support of this proposition, relate to that state only to which the *body* is reduced by death ; and that the sacred writers often consider death in one particular view, or as the *end* of the present life ; and do not in these passages deny the separate existence of the soul.

Upon this principle he explains several expressions in Cicero, which have been cited as proofs that this celebrated Roman had no hopes of a future existence. The philosophers, he says, fluctuated between the belief and disbelief of another life, according as their minds were employed on *moral*, or *metaphysical* considerations. On which account, he thinks, they are not to be reconciled with themselves by supposing that they *always* believed, or that they *never* believed, a future state : their writings must be considered, as melancholy instances of the *wanings* of the human mind, and the weakness of unassisted reason.’

“ III. The restoration of life and consciousness to the dead will not take place ’till the resurrection.”

In support of this proposition, Dr. Law appeals to those Scriptures which inform us, that we shall not *awake*, or be made *alive*, till the resurrection.

Our author answers, that upon the supposition of an intermediate state of real life, there is no impropriety in the Scripture’s representing death as immediately followed by judgment, since the intermediate state not being a state of probation, the case of every man, at the great day of account, will be exactly the same, as if no time had elapsed between the separation and the reunion of his soul and body. As to the texts which represent the coming of Christ as *at hand*, they may much more properly be understood of the approaching destruction of Jerusalem.’

“ IV. The texts of Scripture, alledged to prove the separate existence of the soul, prove no such thing.”

‘ Out of twenty-seven, commented on by Dr. Law, I shall, says Mr. B. single out three or four of the more remarkable and striking passages of the New Testament ; and shall begin with

‘ Matt. x. 28. *Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both body and soul in hell.*

“ This

“ This (says the doctor) only points out the distinction between this and the next life, when *soul* and *body* shall be reunited, and future punishments commence.”

‘ It seems, then, there is such a thing as *soul* distinct from *body*; they being (by the doctor’s own confession) to be reunited in the next life. If, by the *soul*, we are to understand *life* only, then the word *life* may be substituted in the place of the word *soul*; and then the passage will run thus, “ Fear not them which kill the body, but are not able to kill the *life*, &c.” Absurd! for whoever kills the body, effectually destroys the life of the body. But let us attend to the plain and obvious meaning of our Saviour’s words.

‘ Here is, first, a plain distinction of man into two parts, a (*σῶμα*) *body*, and a (*ψυχὴ*) *soul*. The former is declared to be vulnerable, and capable of being killed or destroyed by external violence; the latter *invulnerable*, and incapable of being killed or destroyed by any force of man whatever. It is, likewise, plainly supposed, that the soul will *survive* the body. For if the body be killed, and the soul be left untouched and unhurt, the latter must continue to live, for some time at least, after its separation from the former. And whence is it, that *they which kill the body are not able to kill the soul*? Whence, but from hence, that the soul is an *immaterial* or *spiritual* substance, and consequently incapable of destruction by that violence, which destroys the animal frame. As to that *destruction of both body and soul in hell*, which God is able to effect, it is to be understood of the punishment or misery of the damned, compounded of body and soul, in the place of torment.

‘ Another text, to be considered, shall be

‘ Luke xx. 38. *He is not a God of the dead, but of the living.* Which Dr. Law explains thus:

“ He cannot be called the God of such as be *finally* dead; but being still in *covenant* with these [*Heb. xi. 16.*—God is not ashamed to be called their God: *for he hath prepared for them a city*] they in *effect* live to him [*Rom. iv. 17.*—who quickeneth the dead, and *calleth those things which be not, as though they were*] though not to themselves or one another [if they did, our Saviour’s proof of a *resurrection* from thence would be utterly destroyed] being as sure of a future life, as if they were already in possession of it.”

‘ It will be necessary to produce the whole passage, as follows: *Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live to him.*

‘ The true interpretation of this passage I take to be that,

which the learned bishop of Gloucester gives us of the parallel place of St. Matthew : *Ye do err, not knowing the Scriptures, nor the power of God.—But, as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

‘ This is what the bishop calls “ the famous argument of Jesus against the Sadducees ; ” and his lordship thus explains it. “ The case stood thus : he was here arguing against the Sadducees. Now these supported their opinion, of *no resurrection of the body*, on a principle that *the soul had no separate existence*, but fell into nothing at the dissolution of the union ; which principle once overthrown, they had nothing left to oppose to the writings of the prophets, or the preaching of Jesus. Against this principle therefore our blessed Lord thus divinely argues : — ‘ But as concerning the resurrection of the dead, you ground your denial of it on this supposition, that the soul dies with the body : but you err as much in not knowing the Scriptures, as in not rightly conceiving of the power of God. For the words of the law, which you allow to be a good authority, directly prove, that the soul doth not die with the body, but hath a separate existence. Now Moses tells us, that God, long after the death of Abraham, Isaac, and Jacob, called himself *their God* : but *God is not the God of the dead, but of the living* : therefore the souls of those patriarchs are yet existing in a separate state.’ This (says his lordship) is the force of the argument.” And a decisive one it is against all, who hold the same *Sadducean principle*.

‘ I shall only add, that to be *really dead*, (as the patriarchs certainly were) and yet (as Dr. Law and some other interpreters express it) to *live in effect*, and to *live to God, though not to themselves, or one another*, is a kind of *life* not extremely intelligible, nor explained to satisfaction by their “ being as sure of a future life, as if they were already in possession of it.”

‘ The third text sh all be

‘ Acts vii. 59. *They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

“ That is (says Dr. Law) my life.”

‘ But is not this to make the holy martyr’s prayer nonsense ? Is it not to make him say, *Lord Jesus, receive my—nothing* ? For, what is the life of a dead man, or life extinguished ? Nothing.

‘ Lastly, let us consider

‘ 2 Cor. vi. 8. *Knowing that whilst we are at home in the body, we are absent from the Lord—willing rather to be absent from the body, and present with the Lord.*

“ This

“ This (says Dr. Law) is strictly true, since time unperceived making no distance or difference, the season of each person's recompence really coincides with that of his death ; and, therefore, to be absent from our *natural* body, is to be clothed with a *spiritual* one.—That St. Paul had no thought of an intermediate state, is plain from the first four verses : *We know, that if our earthly house of this Tabernacle were dissolved.* &c. as also from ver. 10. plainly referring all to the general judgment.”

‘ The learned writer's observation concerning *time unperceived* may be very just, but is nothing to the purpose. For, that St. Paul's words refer to the *interval* of time between death and the resurrection, and not to the *season of recompense* after the resurrection, may be evinced from a similar passage : *I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better : nevertheless, to abide in the flesh, is more needful for you.* That is, “ My desires are divided between the two conditions of longer *life* or present *death* : to die and be with Christ would be more immediately beneficial to *me* : but to live longer is better for *you* and the Christian church ; and therefore I am very free to do it.” Where the Apostle plainly supposes, that he himself might go to Christ in another world, and leave his disciples behind him in this. Which could not be, but during the time preceeding the general resurrection.

‘ But, how was it possible, Paul should be *absent from the body* and *present with the Lord*, if he had *no* immaterial principle or soul, to survive his body ? The body cannot be *absent* from itself ; and, whatever is absent from the body, must be *distinct* from the body. But the Apostle supposes, he himself might be *absent from his own body*. Therefore he had *something* belonging to his nature, *distinct* from his body, and capable of a *separate existence*. In short, upon the hypothesis of *no soul*, or *soul* and *life* being the same thing, the words *absent from the body*, and *present with the Lord*, are as complete nonsense, as ever proceeded from ignorance and want of judgment. Which, surely, cannot be imputed to a learned Pharisee, *brought up at the feet of the great Gamaliel*, and appointed by Christ himself to be the *Apostle of the Gentiles*.

‘ The vindication of these *four* texts, from the misinterpretation of the *master of Peter-house*, determines the fate of the rest, by sufficiently proving, that the *existence* and *separate existence* of the *human soul*, is, really, a *Scripture doctrine*.”

“ V. That immortality of man, of which the Scripture speaks, is not a natural immortality, but the *gift of God through Christ Jesus*.”

Mr. Broughton replies, ‘ The capital text of the New Testament, in which the doctrine of immortality is contained, and

on which the great stress of the question is laid, is that of St. Paul, where he says, *Jesus Christ hath abolished death, and brought life and immortality to light through the Gospel.*—I entirely agree with Dr. Law, and the author of the *Short Historical View*, in understanding St. Paul's words of the resurrection of the dead; but I am much deceived, if the words *life and immortality* are to be understood of the resurrection *only*. They are words of much greater latitude, and comprehend the whole œconomy of grace, the gifts of righteousness or holiness in this life, and of everlasting happiness in the next.—The Gospel privilege of *life* is therefore so far from excluding the notion of an immortal soul, that it rather supposes such a part of the human composition, as the proper subject of holiness and happiness.

“ VI. The doctrine of natural immortality vacates all use and necessity of the Christian redemption.”

‘ Is there really, says this writer, no difference upon the supposition of an immortal soul, between the state of nature and the state of grace? Every tyro in the knowledge of the Christian œconomy must answer that there is a very wide difference.’ The author proceeds to shew in what this difference consists, to answer some other objections of an inferior nature, and to point out the consequences, which he apprehends, would attend the establishment of the opinion he has here attempted to confute. But we shall not descend to particulars, as we have already extended this article to a considerable length, and sufficiently enabled our readers to form a judgment of the validity of Mr. Broughton's *Defence*.

V. *Essays, Moral, Religious, and Miscellaneous. To which is added, a Prose Translation of Mr. Brown's Latin Poem. By J. H. In II. Vols. Pr. 5s. White.*

THOUGH these essays are not distinguished by any refinement of thought, or beauty of expression, they are by no means destitute of merit. The author reasons, on several topics, with great discernment, and delivers his sentiments in a clear and easy style.

In the first volume he discusses several cases of conscience, and other points of an ambiguous nature; and shews himself to be no ordinary casuist.

In the first essay he examines, ‘ Whether truth ought absolutely, on all occasions, and at all hazards, to be strictly observed? Or whether it should be left to the discretion of every one to speak truth or falsehood, as he judges best with respect to consequences?’

In the second he introduces A. and B. disputing, like two

orators at the bar, 'Whether or no it be lawful and justifiable, on the principles of morality and religion, to say, and order servants to say, that we are not at home, when we are?' Many plausible arguments are advanced on both sides of the question: C. is the judge, and gives his opinion of the matter in debate; but, in this important affair, he acquits himself with singular impartiality, and leaves both of them to do what, in their conscience, they think right.

The third essay is, 'On perspicuity in speaking and writing;' the fourth, 'On joining in worship with people of different sentiments, and complying with forms not wholly approved by us.'

'The safest, wisest, and best rule, that can be formed in cases of this nature, is, he apprehends, to comply in all indifferent circumstances, and in every thing which does not appear to us sinful or immoral; though we should not otherwise have chosen them, than as prescribed by authority, or practised by those among whom we live, and to which, for the peace of society, we may think ourselves obliged to submit; at the same time, forbearing, and even refusing, in all such cases, in which we cannot comply, without acting directly against our judgment and conscience.'

Natural and revealed religion is the subject of the fifth essay. The inference which he draws from previous observations on the small extent of Christianity, is, by no means, just. Since the light of nature is the only light which God has thought fit to indulge to the greatest part of mankind, for this reason, he thinks, it must be sufficient to answer all the ends, and produce all the effects, he chose should be answered and produced; as the sun answers all the ends, and produces all the effects, designed by it—and therefore, he concludes, our duty to God, and our fellow-creatures, is deducible from the light of nature.

This writer should consider, that the rays of the sun may be obstructed, and that it may be necessary to remove that obstruction before they can produce any proper effect on the place where their influence is required. Let him apply this remark to the light of natural reason, and then see what conclusion will arise. To have just notions of the Deity, purer precepts, and more efficacious motives to obedience, in a word, to have an opportunity to attain higher degrees of wisdom, virtue and happiness, is of infinite advantage to the Christian. But though Christianity is not universally established; yet we cannot with any certainty ascertain the benefit which the world in general has already received, and may hereafter receive, by the dispensation of Jesus Christ.

In the ninth essay the author enquires, whether, and how far, the opinions of the world are to be regarded, in the regulation of our moral conduct.

Our

Our readers, we apprehend, will not be displeased with the sentiments of this writer on the following case ; as it is a point in which no inconsiderable number of both sexes are concerned.

‘ Suppose, for instance, that a man was persuaded it was lawful to live with a woman as a wife, without the sanction of matrimony, as enjoined in the country where he resided ; which sanction he would willingly avoid, on account of the inconveniences attending it, and which, in some countries, and under some laws, are very great ; and that the woman was as fully convinced as he of the lawfulness of such a conduct ; they are then to consider, whether what is gained be more than what is lost by it.

‘ The principal, and perhaps only, advantage is, that as the contracting parties engaged themselves, without the intervention of civil or ecclesiastical authority ; they can (if it be found convenient or eligible) dissolve their contract, without being subject to the almost insurmountable difficulties, that attend the application to those powers ; and which powers, in some cases, cannot, consistently with their rules and forms, relieve them, how reasonable soever it may be that they should be relieved, by separation. And this advantage is greatly heightened, in their imagination, by reflecting on the many unhappy pairs legally united, who drag on their heavy chains, without any hope but from death ; and who (it may be) thought themselves well suited, before experience had convinced them of the contrary. And these considerations, no doubt, prejudice many against the state, who would otherwise marry.

‘ On the other hand, the disadvantages of this illegal kind of union are, 1st, *To the man*, disreputation with all who hold matrimony as a sacred institution ; that is, with the bulk of mankind, and with whom he must have intercourse, or renounce all society : to these he will frequently be obliged to justify his conduct, and generally will fail in that endeavour, on account of their different sentiments, or, as he will call them, prejudices ; and at best, must forfeit the esteem of many worthy people, whose good opinion he would be very glad to possess and cultivate.

‘ 2dly, *To the woman*, infamy, with far the greatest part of both sexes, who will not scruple, how unjustly soever, to rank her with the most abandoned ; and even the more considerate, who make proper distinctions, and allowances, will be ashamed of her acquaintance, and not dare (for their own sakes) to justify her, or be known to converse with her ; she herself will want the confidence, that always accompanies acknowledged innocence, and will be obliged to spend most of her time alone ;

as she will not be received in reputable private company, nor regarded nor treated in public, on the common terms of polite, not to say honest people, and must sometimes (if she scruples not however to appear) suffer either positive or negative insults: the man also must shamefully submit to see these indignities offered to the woman that he loves, or resent them, which may draw on worse consequences; to all which he exposes himself, and her by this conduct, and to a constant repetition of them.

3dly, *To the children* illegitimacy, with its train of evils; whether regarding their personal characters, or legal interests: these are brought into the world under peculiar disadvantages, such as (it is highly probable) their parents would have thought some reproach to themselves, had it been their own case; at least, could not but have wished it otherwise.

Now, let these people remonstrate, that “it is a foolish world in which they live; and that they think it unreasonable to subject themselves to the idle opinions and customs of it, with all its inconveniences, when they know better, and could establish more reasonable laws, if they had the modelling of them; and as it is, why should they not govern themselves by such as their own judgments dictate, and in which their own consciences acquiesce?”—Be it so—the question is not what is lawful, but what is expedient? If they live alone, secluded from the rest of the world, all might be well: but they live in society; and this society will think and speak of them, and act towards them, according to their own sentiments and customs; nay, if you please, prepossessions.—What then? Is the good opinion, the esteem, the friendship, and are the good offices of this society, in which you live, and must live, worth having, or not? If not, you are right in satisfying your own conscience only; but if they are, what value do you set on these benefits? For here is the proportion to be settled; if you rate the advantages procured, by cynically persisting in your own way of thinking and acting, higher than those you lose by it, nothing more is to be said; you act wisely. But, if on mature deliberation, you find that more is forfeited than gained, then you act foolishly for yourselves.’

These volumes contain the author’s sentiments on virtue and happiness, riches and poverty, benevolence, reputation, Dr. Brown’s Essays on lord Shaftesbury’s characteristics, Mr. Hume’s idea of liberty and necessity, politeness and complaisance, parental authority, the present method of trial by juries, and other subjects.

They are said to have been collected from a considerable number, written at different periods of life, as hours of leisure, from the business of a profession, afforded opportunities.

The

The translation of Browne's Latin poem, *De Animi Immortalitate*, was written soon after the publication of the original, before any other translation had appeared, and was intended to be so close and literal, as even to preserve, in some degree, the Latin phraseology. But what advantage the author proposed by this servile adherence to the Latin idiom we cannot conceive.

VI. *The History of the Popes, from the Foundation of the See of Rome, to the present Time.* By Archibald Bower, Esq; *Heretofore Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata, and, in the latter Place, Counsellor of the Inquisition.* Vol. V. and VI. 4to. Pr. 10s. 6d. each volume. Sandby.

Determined as we are to avoid all prepossessions, either of friendship or enmity, we sat down to the review of the work before us with a full intention to give an illustrious specimen of our impartiality, by recommending to the public whatever we could discover to be praise-worthy in it. We resolved to separate the character of the author from that of the man; which we have been obliged often to censure with severity*. We blotted from the tables of our memory all the flagrant offences of imposture, hypocrisy, avarice, falsehood, and prevarication, of which this author has been convicted by the protestant doctor his antagonist, with such a plenitude and precision of evidence as vindicates the ways of Providence, in bringing crimes to light which are almost inscrutable by human justice or wisdom. We were even resolved to forget his piracies, or rather translations from Tillemont, which he palmed upon the world as original compositions; to overlook his mercenary views, in swelling out to a most disproportioned bulk the share allotted to him in writing the Ancient Universal History; and to have cancelled the severe, though just, portraiture of his conduct in that undertaking, drawn by Psalmanazar in his life.

But alas! his own demerits have baffled all our kind intentions in his favour. The same plagiarisms occur in these volumes as in the former; the same trite observations; the same complaisance for the œconomy of popery, and the persons of the popes, that are to be found in other itale Roman catholic apologists and pensionaries. However, let him speak for himself; and let us consider how tenderly he treats one of the most impudent forgeries in the Roman church, in the story of an image (which

* See vol i. and ii. passim.

ought to have been called a picture) said to have been painted by St. Luke.

' Alexis Ducas upon his falling out of the city of Constantinople to attack the French and the Venetians, caused a famous, and, as was believed, a miraculous image of the Virgin Mary, to be carried at the head of his army. Of this image frequent mention is made by all the Greek historians, and the victories the emperors gained ever since the year 973 are all ascribed by them to that image, as it was constantly carried before their armies. But far from defending them at this juncture it was not able to defend itself, and was taken with the imperial standard. This image was supposed to have been painted by St. Luke; and the Venetians pretend the image that is to be seen in the church of St. Mark at Venice, to be the identical image that was taken by them on the present occasion from the Greeks. But from one of Innocent's letters it appears, that the image supposed to have been painted by St. Luke was taken by the Venetians out of the church of St. Sophia, that the patriarch excommunicated them on that account, and that the pope confirmed this sentence, and thus obliged them to restore it."

Would any protestant writer of the finallest degree of discernment have mentioned so infamous a piece of fanaticism, without branding it with the epithets it deserves? But according to our author's method of telling the story, we are ignorant whether the image was or was not painted by St. Luke; and whether it was or was not the mother of all the absurd miracles ascribed to it by the superstition of the times. Similar to this passage is the following, during the pontificate of pope Innocent the III^d.

' The only thing we read of Innocent, after the celebration of the council, is his carrying in a solemn procession the famous image called Veronica from the church of St. Peter to the hospital of the Holy Ghost, and from that hospital back to St. Peter's. Of this image mention is made by some writers long before Innocent's time, and by them we are told, that as our Saviour was carrying his cross to mount Cavalry, and *sweat ran from his face like drops of blood*, a pious woman, named by some Berenice and by others Veronica, wiped it with her handkerchief, upon which our Saviour, to reward her piety, left imprinted the true image of his countenance. Innocent composed a prayer in honour of this image, and granted a ten days indulgence to all who should visit it. John XXII more generous than Innocent, vouchsafed no less than ten thousand days indulgence to every repetition of the prayer: *Hail holy face of our Redeemer, printed upon a cloth as white as snow; purge us from*

all spot of vice, and join us to the company of the blessed. Bring us to our country; O happy figure! there to see the pure face of Christ. This prayer is publickly said to this day; and I need not tell the reader what kind of worship is thereby paid to that image. Some will have the word *Veronica* to be an abbreviation of the two words *Vera Icon*, or true image, and consequently the name of the image and not of the woman. This famous handkerchief is still to be seen in St. Peter's at Rome, and likewise at Turin, as is St. John Baptist's right arm to be seen at Genoa and at Malta, and we read of many other reliques that are thus to be met with in many different places.

The merits of pope Clement IV. are thus blazoned by our author:

The preceding popes had, generally speaking, made it their study to enrich and aggrandize their families at the expence of the church. But Clement from the very beginning of his pontificate took care to let his relations know that they must expect nothing from him as pope, but content themselves with the wealth as well as the rank they enjoyed before his promotion. The letter he wrote upon this subject to his nephew Peter le Gros deserves particular notice; and I shall therefore give it in his own words. "Many (says he) rejoice at our promotion; but to us, who are to bear so heavy a burthen, it is no matter of joy, but of grief and concern. From hence therefore, learn to be more humble and more complaisant to all than you were before. We will not have you, nor your brother, nor any of our relations to come to us without our particular order; if you do, you will return disappointed and confused. Think not of marrying your sister more advantageously on our account. For neither she, nor her husband must expect any thing from us above her former condition. If she marries the son of a gentleman (*Militis*) I propose giving her three hundred livres of silver, but nothing at all if she aspires at a higher rank. Let none but your mother know what I now write to you. It would grieve us to find any of our relations elated with our promotion. Let *Mabilla* and *Cecilla* (the pope's two daughters) be satisfied with the husbands they would have chosen had we no preferment at all." The pope closes his letter with forbidding his daughters to recommend to him any person whatsoever, and assuring them, that their recommendation would not be attended with any the least advantage to those they recommended, but would prove hurtful to them, especially if their recommendation had been procured with presents. This letter is dated from Perugia, the 27th of March, 1265, that is, little more than a month after his promotion. *Hocsemius*, a canon of Liege, who has written the lives of the bishops of that city from the year

1147 to the year 1348, in which he flourished, tells us, that as many persons of great distinction courted Cecilia, Clement told them joking, that it was not Cecilia they courted, but the pope; that she was not the pope's daughter, but the daughter of Guido Fulcodius, whose daughter they never would have courted: and he could never be prevailed upon to consent to their marrying any of a superior rank to their own. They therefore both retired to a monastery, and there passed the remainder of their lives. The same writer adds, that Clement had a brother rector of a parochial church, and that all he could be persuaded to do for him was, to transfer him from that church to one somewhat richer. Of all things he abhorred, says Trithemius, plurality of benefices as a most scandalous abuse, and obliged even his own nephew, who had three, to resign two of them, only allowing him to chuse which of the three he pleased. As some interposed in his favour, telling his holiness that he should rather add a fourth benefice to the three that one so nearly related to him already enjoyed, and had been thought to deserve; the pope answered, that if his nephew was not satisfied with one benefice he deserved none, and should have none.'

This same worthy disinterested pope, however, was the friend and patron of Charles of Anjou, brother of St. Lewis, king of France, and, by the mere nomination of Clement, afterwards king of Naples, but one of the most bloody tyrants that ever disgraced humanity. He it was who put to death on the scaffold Conradin, the young duke of Suabia, the undoubted heir to the crown of Naples, and committed, under the papal authority, the most execrable barbarities. Mr. Bower seems to acquit Clement IV. of the charge of advising Charles to put Conradin to death, but the fact is too well established to admit of any doubt, even supposing Conradin to have been beheaded after that pope's death.

Let us now attend to the manner in which our author represents a most atrocious murder, which has a near connection with the English history.

' During Gregory's stay at Orvieto arrived in that city Edward, the son and successor of Henry III. of England, on his return from the Holy Land, where he had contracted an intimate acquaintance with his holiness. Being received by Gregory with all possible marks of esteem and affection, he complained to him of the cruel murder of his cousin Henry, the son of Richard earl of Cornwall and king of the Romans elect, begging he would exert all his apostolic authority in revenging his death upon the assassins. These were Simon and Guido, the sons of Simon de Montfort, earl of Leicester, slain with his eldest son Henry and many of the barons in the battle of Eve-

sham, fought on the fourth of August, 1265. Upon his death and the defeat of the barons, his two surviving sons Simon and Guido fled to Italy, and hearing that Henry, Richard's son, was at Viterbo, having been sent thither by his father to engage the new pope in his interest. they repaired to that city in 1271, while the see was yet vacant, and one day falling upon Henry while he was assisting at Divine service in the church of St. Lawrence, without any regard to the sacredness of the place, mortally wounded him, and then, dragging him by the hair out of the church, dispatched him with many wounds. In 1272, when king Edward arrived at Orvieto, Gregory had yet taken no notice of this barbarous and sacrilegious murder. But, being informed by the king of all the aggravating circumstances attending it, he summoned Guido, Simon being dead, and count Aldebrandino Rosso, his father-in-law, to whom he had fled for protection, to appear before him in a limited time. The count appeared and satisfied the pope, that he was no ways accessory to the murder. But by Guido no regard was paid to the summons; and he was therefore, the following year, not only excommunicated with unusual solemnity by the pope, but declared, with all his descendants to the fourth generation, infamous, incapable of bearing any honours; or making a will; all were anathematized who received, favoured, or admitted him into their houses; the governors of towns and provinces were strictly enjoined to arrest him, and all cities, towns, or villages, where he should be suffered to live, were interdicted. This sentence was pronounced by Gregory on the first of April, 1273. Guido, finding himself thus driven, like a wild beast, out of all human society, was in the end forced to deliver himself, lest he should by others be delivered up to the pope, in which case he could expect no mercy. While Gregory therefore was on his journey from Orvieto to Florence, Guido unexpectedly appeared before him on the road, stript of all his garments to his shirt, with a rope about his neck, attended by all his accomplices in the same condition, acknowledging their crime, begging for mercy, and submitting themselves entirely to the will of his holiness. Gregory granted them their lives, but delivered them all up to Charles, king of Sicily, to be kept by him closely confined to the hour of their death. As Guido, during his confinement, gave many tokens of a sincere repentance; the pope empowered the patriarch of Aquileia to absolve him from the excommunication, but could never be prevailed upon to remit any of the other punishments he had inflicted upon him. All this Gregory notified to Edward, king of England, by a letter dated the 29th of November of the present year.

Before we close our review of the sixth volume of this despicable

erable performance, we cannot help animadverting on a new species of author-craft which Mr. B. has imposed on the public. He has given quotations from a work that has not yet appeared in print, written by a noble lord; a dignity which we suppose Mr. B. thinks must render his lordship's work sacred from criticism. As we have not had an opportunity of seeing the unpublished *Life of Henry II.* the perusal of which we suppose is reserved for a chosen few, we think any quotation from it is unfair, and can look upon it in no other light than as literary smuggling. The passage quoted relates to the famous Thomas Becket, who was killed in his own cathedral, in the reign of Henry II. and who is severely censured by the noble author. His lordship cannot entertain a greater detestation than we do of ecclesiastical turbulence, but we dare not by the lump condemn all clerical resistance. However unjustifiable the motives might be, we believe it would be no hard task to prove that in former times the liberties of England were saved by her clergy; nor do we know which is preferable, an ecclesiastical or a civil tyranny. The fashion is to rail against proud prelates; but where is the difference between lawn and purple, if the arm that wears either crushes mankind? Perhaps no part of the English history requires to be treated with more tenderness and circumspection than that period which his lordship has selected to employ his pen.

The seventh volume of Mr. B's history opens with the reign of pope Urban V. who, he tells us, was visited by three kings, among whom was Waldemoris, (Mr. B. ought to have called him Waldemar) king of Denmark; 'but (says our historian) what business brought him thither history does not inform us.' No—we do not suppose the histories Mr. B. has consulted do; but other histories tell us, that almost all the princes in the North had entered into a confederacy against Waldemar, who finding himself unable to oppose them, assumed the sanctimonious character of a pilgrim to the holy see, which gave him some hope of assistance. Urban was succeeded by Gregory XI. in whose pontificate Wickliff, the famous English reformer, appeared. Our author's account of him is as follows:

'In the mean time, the hot season approaching, Gregory left St. Peter's in the Transyberian city, the lowest part of Rome, where he had hitherto resided, and went to St. Mary the Greater's, on Mount Exquilin, on the 16th of May, with a design to repair from thence, as the heat increased, to Anagni, and pass the summer there. He remained at St. Mary the Greater's till the 30th of May, when he set out for Anagni, which city he entered on the second of June, having passed two

days at a Greek monastery pleasantly situated on the road. It was during his stay at St. Mary the Greater's and on the 22d of May that Gregory wrote the several letters, that have reached our times, against the famous John Wickliff, whose doctrine was at this time received by many with great applause in England. By one of these letters, addressed to the chancellor and the university of Oxford, the pope severely reprimands them for suffering the doctrine of Wickliff, which he calls pestilential errors, to take root in England, to the disgrace of the catholic faith; and orders them to seize him and deliver him up to the archbishop of Canterbury and the bishop of London, or to either of them. He wrote the same day letters to these two prelates, enjoining them by one of them to inform themselves privately concerning the doctrine of Wickliff, and, if they found it to be such as it had been represented to the apostolic see, to keep him carefully and closely confined till further orders. By the other they were required, in case they could not apprehend him, to summon him by an edict, published at Oxford and other frequented places, to appear in the term of three months at the tribunal of the apostolic see. By a third letter Gregory charged the two prelates to inform the king, Edward III. his children, and the grandees of the kingdom, of the errors taught by Wickliff, and exhort them to concur with them in extirpating the said errors.

‘ In the last of these letters the pope sent inclosed sixteen propositions, which Wickliff had been accused to him of holding; and publicly maintaining; and these were, I. That the eucharist is not the real body of Christ, but only the figure or representation of it. II. That the substance of the bread and wine remain after consecration. III. That the accidents of the bread and wine cannot possibly subsist without a subject, or the substance. IV. That Christ is not present really, identically, and corporally in the eucharist. V. That the Roman church is no more the head of all churches than any other. VI. That the pope has no more authority than any other priest. VII. That the temporal princes may, nay and are bound, on pain of damnation, to deprive a delinquent church of its temporalities. VIII. That the Gospel alone is sufficient to direct every Christian. IX. That no ecclesiastic ought to have prisons for punishing delinquents. X. That excommunications, interdicts, and other ecclesiastical censures, when employed for the temporalities of the church, are in themselves null. XI. That every priest, lawfully ordained, is sufficiently impowered to absolve from any sin whatever. XII. That the sacraments administered by bad priests are null. XIII. That tithes are mere alms, and the parishioners may retrench them, if their priest misbehaves.

misbehaves or neglects his duty. XIV. That those who forbear to preach the word of God, to perform Divine service, or assist at it, on account of any excommunication or interdict, incur thereby the excommunication. XV. That the institution of the Mendicant order is repugnant to the Gospel; and lastly, that it is encouraging idleness, and therefore sinful to relieve them.

As many had embraced the doctrine of Wickliff at Oxford, neither the chancellor nor the university seemed inclined to comply with the pope's injunction. But the archbishop of Canterbury and the bishop of London sent them a peremptory order to summon Wickliff, a member of their university, to appear in the term of thirty days before them, or their delegates, in the church of St. Paul at London, and there answer for the doctrine which he had been accused at the tribunal of the apostolic see of holding and publicly maintaining. They summoned him accordingly, and he appeared, pursuant to the summons, at the time and place appointed. But being protected by the ministers of king Richard II. who had succeeded Edward III. on the 22d of June of the present year 1377, being then in the eleventh year of his age, by the duke of Lancaster, and by the greater part of the nobility as well as by the citizens and people of London, no longer able to bear the daily encroachments and impositions of the court of Rome, the bishops dared not arrest nor imprison him, but were obliged to content themselves with only silencing him. Walsingham, who flourished in 1440, writes, that Wickliff on this occasion softened, and, in some degree, retracted such of his assertions as had given most offence, and thus escaped all punishment for the present. Of Wickliff we hear no more during the pontificate of Gregory.'

We have here a specimen of our author's accuracy, as it is certain that Wickliff was so far from being favoured by the Londoners when he appeared in St. Paul's church before their bishop, that the duke of Lancaster, Wickliff's patron, was in some danger of his life on account of the duke's and lord Percy's treatment of their ordinary. The same inaccuracies are discernible in every part of this author's history, but we should mispend our reader's time in animadverting upon his faults in point of learning; let us therefore examine how he has acquitted himself towards his subscribers.

His work is intitled, "The History of the Popes from the Foundation of the See of Rome to the present Time."—But does his book answer his specious title-page? He consumes seven volumes, to the 486th page of the last volume, in giving us a history of the popes down to the year 1676, where we suppose Tillemont and the other French authors he has translated fail him, and from that

period to the present his history takes up *almost sixteen* entire pages, by which the most interesting passages that can occur to a Protestant reader in a papal history, are entirely omitted, and the most important part of the history of the popes is reduced into less than an index. We remember that about three years ago a very intelligent writer, who signs himself Philalethes, made some observations in the public news-papers upon Mr. B's contracting his history into two volumes more, after having translated almost five volumes from Tillemont. What would he have said, had he seen the principal occurrences of those two volumes reduced to eight leaves?

This management is similar to Mr. B's conduct as a man as well as a writer, and perhaps no age can produce two such phenomena of imposture as the present can in the persons of B. and Psalmanazar. The former tympanised, as we may call it, for profit, the share he had in the Ancient Universal History, by which the Byzantine History was shrivelled up into little better than a table of chronology.—Both came from the continent, with a tale which gave them merit in Protestant eyes, as converts.—Psalmanazar said he was brought from Japan by father Rhodes, a Jesuit, and afterwards escaped from him. Bower pretended to have escaped from the Jesuits also.—Psalmanazar amused Protestants with the human sacrifices offered to the idols of Formosa. Bower imitated him by laying the scene of a bloody inquisition story at Macerata.—Psalmanazar soon after his arrival in England wrote against popery, though, in his life, he owns he was still a papist. Bower has no proofs of his protestantism to appeal to, but his having plundered from Tillemont, a papist, his materials for a protestant history of the popes.—Psalmanazar's story was contradicted by authentic testimonies, that proved the non-existence of father Rhodes. Bower was detected by proving the non-existence of Vincenzo della Torre.—Psalmanazar, though at first supported by a party, by degrees found his story disbelieved. Bower's Macerata romance has sunk into equal contempt.—Psalmanazar lived to be an honest man, and left behind him a fair confession of his imposture. Bower's age has not lessened his effrontery; and he still perseveres in his imposture.—The publication, however, of the volumes before us, we hope, will put a period to the contributions under which he has laid many well-meaning Protestants. From a fair survey of his past labours, we cannot find out one province in literature, in which he is not next to contemptible; and would he atone for his many impositions, let him employ the short remainder of his time in the only task for which he seems to be qualified, that of writing a dissertation upon the alliance between human credulity and Christian charity.

VII. *Sailor's Letters. Written to his Select friends in England, during his Voyages and Travels in Europe, Asia, Africa, and America. From the Year 1754 to 1759. By Edward Thompson, Lieutenant of the Navy. In II Vols. 8vo. Pr. 5s. Becket.*

THESE letters are very properly supposed to come from a sailor, for they seem to be written under a perpetual hurricane of the brain—*Una Erusque Notusq; ruunt.*—We are pètted at once with prose and verse, metaphysics and morality, politics and divinity, description and reflection, and every variety that the pruriency of writing is heir to.

Our ingenious author, though a sailor, has made several very important discoveries. We cannot sufficiently admire his very peremptory investigations of St. Thomas the Apostle in the East Indies, and the very high improvement of eastern luxury in his description of the hubble-bubble. But our readers shall judge for themselves. ‘That Saint Thomas (says our letter-writer) did preach in India, we have no reason to doubt, and that he was murdered there, seems very evident,—but whether really moved from Meliapour to Goa, I can’t affirm; for they shew you the remains of his church at the former, and swear to his tomb at the latter: but when we find some thousands of Christian pilgrims, annually travelling through India to Edeffa in Mesopotamia, to pay homage to his remains, it prevents me fixing the place of his interment, which perhaps you may settle in your more attentive speculations. I must own an accidental discovery I made by being frequently with the younger Bramins, gives me strong reasons to think the New Testament has been preached amongst them, and is still handed down in their devotions. Whenever they meet to smoak the *hubble-bubble* *, they

* Is certainly in these hot climates an improvement of the pipe, containing a pint of water, which makes the smoak come cool to the mouth: the lower part is composed of cocoa nut, upon which is erected a reed of half a foot in length,—on the top of which in an earthen bowl is deposited the fire:—they smoak a variety of leaves and woods, but no tobacco.—From the vessel wherein the water is held projects a long tube,—some made of cane, others of leather, covered with velvet, adorned with gold, many yards long, the part for the mouth being agate of great value.—The elegance of the hubble-bubble, is a great piece of Indostan foppery;—very often presuming greatly on its value;—it has a pompous appearance, and is generally brought in after dinner—placed at a considerable distance from the master of the house, who has the agate pipe on the tube

introduce a kind of religious singing with their conversation and often hearing the subsequent words repeated, I begged a translation of them :

Radie Vistnou gouvendai,

Pedebolai anundai.

O ! Radie, O !——

which is literally, “ God give us this day our daily bread.”—From this one would imagine they had more lights than pagan, and yet the rest of their idolatries confound all the reason, patience, and common sense of

Your^r——

Our author continues his letters from various part of the East Indies ; but we are so dull as to discover nothing new, except the above curious article of the hubble-bubble, either in his descriptions or reflections, till we come to St. Helena, which he tells us the Dutch call the *Butter Island* ; he informs us, at the same time, ‘ that the God of nature, as a guide to so small a place, gave a peculiar pidgeon to inhabit it, and direct the voyager.’ ‘ This bird (continues he) rambles an hundred miles to windward, and nearly on an east and west line in the latitude of the island.’ The rest of this letter, which is the sixteenth, is pregnant with raptures upon the beauties of St. Helena, and its female inhabitants, whom our author is modest enough to compare with so many Calypsos, as he does himself to a young Telemachus. His seventeenth letter may perhaps please some of our readers ; and we shall give it entire, as we believe it to be the utmost exertion of Mr. Thompson’s abilities.

‘ If a man can be intoxicated without liquor, I certainly am ; and as much over head and ears in love, as ever swimming Læander was with his fair Hero. I believe the philtum operates so strongly to even make a rhymers of me, to make me even attempt a sonnet to my mistress’s eye-brow.—I have heard them say, *Poeta nascitur non fit*,—but I believe love makes more men poets than nature ;—the seeds of poetry would never rise in some bodies, were it not for the fire of love ;—which plainly proves, without further altercation, love makes and conquers all. I shall not pretend, my friend, to give you examples of Dan Cupid’s power from Hercules and Omphale, to this and St. Helena ;—but I shall swear you lose the delights of Enna,—and

handed him.—We find it in many nations a mark of friendship to smoak out of one pipe ;—here it is greatly observed, but with more solemnity amongst the American savages, who absolutely ratify a peace with a whiff of tobacco.

the

the charms of Proserpine, by not being here.—O was I Dis, to pluck the fairest flower that ever grew!—but she's a divinity, and will only be forced to what she likes.—Excuse me!—tea is ready;—she makes it,—you shall have the rest to-morrow.

‘ Would one imagine it in the power of evil to make such a revolution,—such a catastrophe in twenty-four hours! O my friend, I am expelled Paradise: the sea is all before me where to roam.—I'm cabin'd,—crib'd,—confin'd: alas, she's lost—and all the world with her!—It is thus with all the transitory blessings of this life; they're painted fair to leave a bitterer grief.—The tale is thus:—a ball was given by the rival of Miss G. to which all were invited but us;—a sufficient cause to raise the indignation of beauty, when raised for me to resent it.—Love is blind.—She proposed I should write a pasquinade, and place it on the door of her house, *Scribere jussit amor*.—Love bid me write, and folly made me do it;—Two Urchins, as powerful here, (where one would not think it worth their while to ramble) as in England. In the morning it was read and copied by all the town, and the bantling laid to me:—a challenge from her hero was what I expected—and what I wished,—to convince my love, what lives I'd risk to only die with her. The glove came:—we met, where she appeared more lovely than before;—but alas, her tenderness destroyed my happiness! She flew and acquainted my commander, (whose goodness was only inferior to her own) who was as assiduous to save me, as I to die for her. Thus, when ripe and ready to revenge her cause, I was secured,—borne on ship board, and confined.—So the preserving my life, has preserved my misery. I now sit sighing to the rocks, and melancholy preying on my spirits.—I bid the gales speed my wishes to her ears!—but all, but grief avoid me.—The subsequent lines I have sent her; they are my first; and if they are poetry, remember love made them.—

To Miss G** ths.

‘ O, had you let me fought, and death my fate!
I had prefer'd it to this cruel state.
I'll bear a thousand racks, a thousand pains;
To live with you upon your sea-girt plains.
Who would have thought your tenderness could prove,
The great'st mis'ry to the man you love!
Oh had I died! my griefs had ended there,
My tomb had leap'd for joy to catch your tear:
In joy I'd sleep beneath your flow'ry sod,
And my poor ghost had kiss'd the ground you trode.
I had been pity'd by the young and fair,
And had your daily morn and ev'ning pray'r:

A joy

A joy beyond what life can ever prove,
 When torn from her,—from her I dearly love,
 O, ever lovely, ever virtuous tell !
 Cannot, O cannot we have one farewell ?
 One kiss, one sigh, one mutual promise too,
 One long embrace, one cruel last adieu ?
 Curse on the power of man,—the force of arms,
 That can detain me from thy heav'nly charms !
 Why this superiority, ye slaves ?
 Why hold me here, ye tyrants of the waves ?
 O had I Sampson's strength I'd force my way,
 Or with me bury these who held my stay !
 O let me try the deep ! e'en—there I can
 Find with the fish a better friend than man !
 Think ye that fish are half so hard as ye !
 There's friendship 'mongst the monsters of the sea.
 Come, painted Dolphin, spare thy gen'rous aid,
 And, like Arion, bear me to my maid :
 See, where he comes ! blush, ye unfeeling souls ;
 He vows to swim me 'tween the distant poles.
 The pidgeons too—observe their feeling sense !
 Offer their silver wings to wing me hence.
 Monsters are gentle, kind ; but man, poor fool,
 Is grown a savage, having power to rule.
 Then, since 'tis thus,—come hither fish, and birds,
 And jointly bear her—these last parting words :
 “ Tell her I'll love her, while the clouds drop rain ;
 “ Or while there's water in the pathless main :
 “ Tell her, I'll love her 'till this life is o'er,
 “ And then my ghost shall visit this sweet shore :
 “ Tell her, I only ask,—she'll think of me,
 “ I'll love her while there's salt within the sea :
 “ Tell her all this ; tell her it o'er and o'er ;
 “ The anchor's weigh'd, or I would tell her more.
 Farewell.”

After this we find our author in England, very dull and very moral. In his second volume we follow him into the West Indies and Portugal, where he gives us a most curious anecdote of a cobbler having discovered the author of the king of Portugal's assassination. In the latter part of this volume Mr. T. seems to have been not a little obliged to those curious chronicles of the times vulgarly called news-papers ; and by the 'bye he informs us, that he is preparing for the press the works of John Oldham, Gent. with notes ; a design in which we wish him success, as the abilities of the editor seem to be perfectly well suited to the poetry of the author.

VIII. *Solitude: Or, the Elysium of the Poets, a Vision; to which is subjoined an Elegy.* 4to. Pr. 2s. 6d. Burnet.

ILlegitimate as this performance is, the author regards it with much conscious satisfaction; and, careless of the judgment of all the world, boldly felicitates himself on having atchieved something very exalted. After telling us, in an introduction, that the design of his piece is to characterize the most eminent of the British poets, that with a view to this he hath contrived a kind of poetical Elysium as the place of their residence, and that he hath attempted to impress some idea of their characters upon the mind of the *English** reader by adjusting the external scenery to the manners of the person who is supposed to be placed in it; he sets out with informing his muse, that he has got many bright scenes fair opening for her, that his fancy glows, and that when he wrote *Providence* a poem the strings of his swelling lyre were melodious, but that now in *Solitude* a vision his lays are more sweetly varied, and even inspiring.—Mr. Ogilvie being so very forward thus to put forth his hand, and to snatch the laurels; there is no occasion for any apology to him, if by presenting a general analysis of his work we give our readers an opportunity of judging for themselves, how very far short he falls in his critical labours, and how little (with all his vaunting) he has caught of that genuine ethereal spirit, which distinguished the writings of those excellent masters whose characters and manners he affects to delineate.

All that we can learn from him relative to the subject proposed, is as follows;

1. That, in this Elysium, Chaucer sat beneath the umbrage of a laurel's spreading boughs in a rude, yet graceful, rustic scene, in the midst of which was a hamlet with antique figures standing exposed to view; that this hamlet was a structure reared of rough materials, and that clasping ivy grew round its walls, with majestic Nature like an immense colossus striding over the whole.

2. That Spenser had a glittering tribe of fairies flying in floating radiance over his illumined plain, with their wings silky and the plume gilded; that the silky wings unfolded the mingling hues of the showery bow, the flaming topaz, the tints of the spreading tulip, and "the dew that trembles to the spangling ray," but that the gilded plume had only a young zephyr

* What can our author's unfortunate countrymen have done to incur his displeasure, that he should in such explicit terms preclude them from sharing in any advantages that may arise from his important discoveries? The ground of quarrel may be slight;—but *genus irritabile vatum*.

wantoning over it ; that, in fine, the sprays of Spenser's gloomy grove were leafy sprays, half-pruned and half-rambling, whereas those of Chaucer were intermingling sprays, rich and yet confused.

3. That Milton had his mansion in an unbounded garden floating to the balmy air, and smiling in all the pride of glowing beauty ; that clustering fruitage hung on the loaded trees ; that ambrosia dropt from the mellow boughs ; that the plummy race were partly singing harmonious anthems, and partly sipping the nectared rill ; that, in short, every thing in nature, and out of nature (so we interpret *Fable's airy pencil*) combined to crown this blest abode, all whose copious growth was ranged by taste, reason, and informing art ; that in this garden there towered one loftier tree than the rest, under whose shade an inmate of the etherial skies reposed, whose feathered mail flamed with wavy radiance, and who " flashed keen lightning from his dazzling eyes ;" that Milton, with a melting lyre glittering by his side, was detained a while in high converse with this angel guest, without appearing, however, to sustain any damage from the lightning ; that the angel guest had an apple in his hand—But whether it was a pagan apple, or a christian apple, or a paganizing-christian apple, must be left to the determination of our readers, to whom we therefore present it with all its mysterious virtues, just as the author has delivered it to us ;

His hand an apple held, delicious sight !

Not like the fruit that youthful Paris gave ;

Smooth was the glossy rind with vermeil bright,

Like Venus blushing from the silver wave ;

Of power to cleanse the tainted heart from sin,

O'er the pure frame to bid corruption cease,

Tune the calm thoughts to harmony within,

And soothe the boiling passions into peace.

4. That Shakespeare resided on the dim top of a beetling cliff, where was a gloomy arbour, in which he sat bright in regal glory, but that the dimness and gloom were proof against all his splendors ; that though such a spot was in the general course of things unfriendly to vegetation, yet flowers blowed around him spontaneously ; that the ragged side of the cliff was clothed with an aerial forest, that the harmonious maze of a myrtle bower spread upon it, that the torrent's voice died in lulling murmurs, and that the gaze was overpowered by Beauty's boundless waste ; that Fancy had a deal to do on the premises, sometimes weaving sheltering arches on the untrodden wild, sometimes metamorphosing hanging woods and mouldering walls into villa's and de'arts, and when not so employed, shedding

ding her highest influence near the bard, and flashing the blaze of noon from her keen eye kindling ; that airy tenants hung loose over the dimpling stream, or with various views pursued their various amusements ; that bright Ariel shone over all, and that

—————His devious wing
Now swept soft fragrance in the spicy gale ;
Or fluttering from the dewy lip of Spring
Brush'd nectar'd balm, and shower'd it o'er the dale.

5. That Ossian's situation was as elevated to the full as that of Shakespeare, but varied in place ; that to his thoughtful mind the Power of musing had lent her eagle pinions ; that he had the two-fold gift of hanging over the main, and treading sublime upon the beach, at the same instant ; that his hoary locks fell loose, that the fanning air sighed through his venerable hair, that he had a crown upon his head, and the warrior's rougher vesture on his limbs, but that his swelling chest was bare ; that his eye-sight and vigour were not impaired by time ; that he had a trial of skill with Shakespeare, but that in point of deep plaint the Englishman had but little chance with the Caledonian ; that as the lays of the latter were wailing, Fingal sat enshrined on a cloud in serene majesty ; that the pitying sigh sometimes burst from his rent heart, that sometimes his look flamed indignant over the field, and that these violent emotions took place without discomposing his serenity in the least.

6. That Thomson lay reclined supine in easy indolence near a castle, whose towering height overlooked a waving villa which stretched along the shore ; that in the environs of this villa, and on a variegated show of painted beds, lay the Graces crowned with fair banks ; that three lovely nymphs, Spring, Summer, and Autumn, were combined in sportive train ; that in this playful combination the first of these simply moved, that the limbs of the second were laid light on a flowery couch, and that the third was such a virago that she made all the ripened fields wave wherever she trod ; that celestial lays were substituted in the place of Winter, and eternal day in room of the blackening cloud that obscures.

7. That the author has been at Twickenham, and that he makes a fuss about this, which reflects very little credit on his understanding ; that Pope's shade in Elysium, like its archetype on the banks of the Thames, was a leafy shade, and that his sprays were clustering.

8. That Dryden stood dim by a spreading pine, which grew in a lawn crowned with rich inclosures ; that the fruits of it is
lawn

lawn did not appear rude †; but reared in haste; that the fertile ground was over-run with noxious weeds, which blighted the promise of the smiling year; that Spring robbed the mead notwithstanding, that the air was scented with fragrance, that the verdant dale bloomed profusely fair, and that what was said concerning the noxious weeds, and the promise of the year being blighted, was all a lie; for that the sprays of this bard were bending sprays, which gleaned with golden fruitage.

9, 10, 11. That a great way beyond Dryden, upon or near a mount, reigned Denham, whom because of the great distance our author could not see; that rapt Cowley, as he was listening to Denham's song, sighed, and lift up his melancholy head; that Waller was in the depth of a winding maze, now eyeing Saccharissa kindling with delighted gaze, and now clasping the smiling beauty in his arms.

Such is the Elysium Mr. Ogilvie hath contrived, and such the amount and depth of his strictures on "the character, merit, and discriminating excellencies of the most eminent British poets."—How he found his way to this same poetical region remains to be explained, being no less pregnant with instruction than what is above narrated.

It was just at the nick of time, when the Queen of Night steals from the bower of Endymion, that our author commenced his roving, each murmur being hushed, and all the warblers of the vocal grove calm, except the wakeful Philomel. Soon as her dying note ceased trilling, Fancy took advantage of the silence, and kindling with benignant smile waked her wild harp, calling the woods to listen to her. Her address, by the way, was not to the woods, whose attention she had summoned, but to a noble few inspired by the genial charms of nature. As good or ill luck would have it, none of those worthies were present, (probably owing to the late hour) save Mr. Ogilvie. Him therefore she invites to retire with her to the habitation of Solitude, but on the following conditions; that mild Benevolence was his, that he bowed warm at the shrine of Virtue, that his thrilled heart bled with sympathetic woe, that his eyes overflowed at the anguish of others, and that he was prone to feel the grief which he was unable to cure. We are given to understand by the sequel, that our bard is actually possessed of those amiable qualities; for they set out on the expedition instantly, Fancy with her wings expanded wide, and her follower—we are

† Probably a mistake of the printer for *crude*; or perhaps the ardour of our author's zeal for alliteration might hurry him to strike out the *c*, and leave the sense to shift for itself.

not told how. The objects they saw were of a motly nature truly. First, there was Darknefs with a Stygian rod, and the fiends of hell; and pale Envy, and deep-furrowing Time ploughing the front of Care; and Despair, and Frenzy, and (strange to tell!) black Whirlwind riding the wings of Flame; and then there was a fair lawn blooming with a loose robe that was all balmy, on which loose robe of the lawn there were violets with dejected heads, and lilies languishing, together with daisies on their velvet bed, and painted cowslips. These last, it is observed, smiled along the dale, and had no connection with the loose robe of the lawn. Our author calls the place they had now got to, a sweet haunt of Quiet, and in our opinion not without reason; if it be true, that the rugged gentry he had just seen did really wail, and curse, and howl, at the unconscionable rate he mentions. We say, If it be true that they did so; because he had previously assured us, that "the hollow rock's high-arching side," where all this infernal work is now said to be carried on, "stood lone and silent as the desert tomb." Be this matter as it may; from the station which they now occupied, he goes on to tell us, that he could descry a dark tower which was dim and tottering, and which besides these two properties had this particular circumstance attending it, that it closed his extended view. The spires of this tower were illumed with a feeble light, so that he could see either a bat and a raven, or bats and ravens, flying round them; for as there is to common eyes a palpable defect in the *keeping* here, we dare not pronounce, whether the passage is to be understood in the singular number or the plural. We shall be candid enough however to own, that setting the bat aside altogether, our optics could not have reached even a score of ravens, with such a light, and at such a distance, as the author has specified. But Mr. Ogilvie may have got the *second-sight*. In the following stanza, the dark tower appears to be an old cathedral, with a long resounding isle to it, over which the troubled ghost strode slowly with hollow moan; and yet it is a dark, dim, tottering tower all the while. In this ruin, whether tower or cathedral, there was one cell that had withstood the waste of time. Here they found the lonely power they were in quest of sitting pensive, now listening to the harp of Æolus that complained to the blast, and now to the howling wind which "died faintly murmuring round her ivy'd bower." Mark, reader, the cell is no longer a cell, but an ivy'd bower!

Solitude, who was rarely visited but by people pale with grief or whelmed with care, no sooner perceived Fancy, than she serenely asked her, why her loved step had strayed to that sequestered shade, and whence her follower? Fancy, being the queen of every grace,

pays her a few compliments on her influence with the poets, and begs she will shew to her inexperienced guest, (pointing to the visionary) as a guide to his future hours, those embowering shades where Britannia's sons, her own happy offspring, struck the trembling strings. This request preferred, she retires without waiting for a reply ; and Solitude, and her pupil, as it appears, set out on foot. But, gracious powers ! what an uncouth journey ? for excepting here and there a lawn illumed by the silver beam of Cynthia, nothing was to be met with but deep glooms, tottering rocks, torrent floods, wilds, bleak mountains chilled with eternal snow, climes wasted by famine, and caves shaken by earthquakes. At last they reached the remotest verge of night ; where the wondering visionary, from the summit of an arching hill, beheld glorious scenes unfolding themselves. In general, he tells us, there were amber rills creeping through groves of citron, where the yellow boughs flamed with downy gold ; and in particular, there was in one place a garden bright in vernal beauty, which “ shook musky fragrance on the scented gale ;” and in another there was either a brown wood that waved on the darkening sight, or a fluttering Zephyr that skimmed the lilyd vale : but which of the two it was, he has not positively said, for no other reason, we imagine, than that he did not perceive this part quite so distinctly as the rest. In short, this is the long-looked for region, the Elysium itself of the poets, where every Bard, crowned with wreathing laurel, possessed his separate shade near the seats of Pleasure ; and where all and sundry of them, not excepting the invisible Denham, dim Dryden, melancholy Ossian, and sighing Cowley, beamed mild like the refulgent star of eve.

Thus have we laid before our readers the sum and substance of this boastful performance ; leaving it, as we went along, to the author himself, in his own high-flown phrase, to expose his own futility.—Mr. Ogilvie, after all, is not without imagination. The great misfortune he labours under is a want of that good sense, and clear discernment, which must ever be the foundation of good writing. We therefore earnestly recommend to him, that when he courts Fancy to attend him on any future expedition, he will use his best endeavours to prevail upon Judgment to be of the party. This last power indeed he seems to have cultivated very little. Hence it is, we conceive, that his descriptions are too much extended, as well as too little diversified and appropriated ; hence likewise that rage for embellishment, to which nature, truth, and probability, are almost always sacrificed, and by which the several figures and draperies of his piece are thrown into one huge indiscriminate glare, with hardly a single shade to relieve the eye. To the same cause it may be also ascribed, that almost every stanza is at
variance

variance with its neighbour stanza's, and not unfrequently falls to logger-heads with itself; reminding us of the famous John Lilburn of wrangling memory, concerning whom it was said, that if there were no more men in the world than he, Lilburn would quarrel with John, and John with Lilburn. If to all this we add our author's over-weening conceit of his own abilities, which instead of being prudently concealed is ever and anon obtruding itself upon the reader, we shall find his character (as a writer of visions at least) to bear a very near resemblance to that of a certain female celebrated by Mr. Pope; for howmuch-soever Mr. Ogilvie may disclaim kindred with the goddess of the Dunciad, thus much is manifest, that like her

He tinsell'd o'er in robes of varying hues,
With self-applause his own creation views;
Sees momentary monsters rise and fall,
And with his own fool's-colours gilds them all.

The copper-plate dedication prefixed to this work is a piece of wretched composition, in every sense of the word. Besides, there is a gross misnomer in it; for we are positively assured, that it is not *James* earl of Hopetoun, but *John* earl of Hopetoun. Strange inattention in our author, not to perceive that the patron's name and the poet's were the same!—But

Blush not, GREAT EARD! that in thy glorious flight
Thine eye o'erlooks what meaner minds survey:
A fly can mark what 'scapes an eagle's sight,
When shrined sublime amid the blaze of day.

* * * The Elegy at the end seems to have been printed for the sake of filling up a blank leaf.

IX. *The New Bath Guide: or, Memoirs of the B—r—d Family. In a series of Poetical Epistles. 4to. Pr. 5s. Doddsley.*

THESE poetical epistles contain a humorous account of the customs of Bath, and the amusements of the polite company which resort to that scene of gaiety and dissipation. A consultation of physicians, a visit to the rooms, a ball, a public breakfast, and other incidents, give the author an opportunity of introducing a variety of characters, which he ridicules with great acuteness and wit.

A PUBLIC BREAKFAST; *motives for the same; a list of the company; a tender scene; an unfortunate incident.*

‘What blessings attend, my dear mother, all those,
Who to crowds of admirers their persons expose!
Do the gods such a noble ambition inspire?
Or gods do we make of each ardent desire?
O generous Passion! 'tis yours to afford
The splendid assembly, the plentiful board;
VOL. XXI. May, 1766. B b

To thee do I owe such a breakfast this morn,
 As I ne'er saw before, since the hour I was born :
 'Twas you made my lord Raggamuffin come here,
 Who they say has been lately created a peer ;
 And to-day with extreme complaisance and respect ask'd
 All the people at Bath to a general breakfast.

' You've heard of my lady Bunbutter, no doubt,
 How she loves an *assembly*, *sandango*, or *rout* ;
 No lady in London is half so expert
 At a snug private party, her friends to divert ;
 But they say, that of late, she's grown sick of the town,
 And often to Bath condescends to come down :
 Her ladyship's favourite house is the Bear ;
 Her chariot, and servants, and horses are there :
 My lady declares that *retiring* is good,
 As all, with a separate maintenance, should ;
 For when you have put out the conjugal fire,
 'Tis time for all sensible folk to retire ;
 If Hymen no longer his fingers will scorch,
 Little Cupid for others can whip in his torch,
 So pert is he grown ; since the custom began,
 To be married and parted as quick as you can.

' Now my lord had the honour of coming down post,
 To pay his respects to so famous a toast ;
 In hopes he her ladyship's favour might win,
 By playing the part of a host at an inn.
 I'm sure he's a person of great resolution,
 Tho' delicate nerves, and a weak constitution ;
 For he carried us all to a place cross the river,
 And vow'd that the rooms were too hot for his liver :
 He said it would greatly our pleasure promote,
 If we all for Spring-Gardens set out in a boat :
 I never as yet could his reason explain,
 Why we all sallied forth in the wind and the rain ?
 For sure such confusion was never yet known ;
 Here a cap and a hat, there a cardinal blown ;
 While his lordship, embroider'd, and powder'd all o'er,
 Was bowing, and handing the ladies ashore :
 How the miss'es did huddle and scuddle, and run ;
 One would think to be wet must be very good fun ;
 For by wagging their tails, they all seem'd to take pains
 To moisten their pinions like ducks when it rains ;
 And 'twas pretty to see how, like birds of a feather,
 The people of quality flock'd all together ;
 All pressing, addressing, caressing, and fond,
 Just the same as those animals are in a pond :

You've

You've read all their names in the news, I suppose,
But, for fear you have not, take the list as it goes :

There was lady Greasewrister,
And madam Van-Twister,
Her ladyship's sister.

Lord Cram, and lord Vulture,
Sir Brandish O' Culter,
With marshal Carouzer,

And old lady Mowzer,

And the great Hanoverian baron Pansinowzer.

Besides many others ; who all in the rain went,
On purpose to honour this grand entertainment :
The company made a most brilliant appearance,
And ate bread and butter with great perseverance ;
All the chocolate too, that my lord set before 'em,
The ladies dispatch'd with the utmost decorum.
Soft musical numbers were heard all around,
The horns and the clarions echoing sound :

Sweet were the strains, as od'rous gales that blow

O'er fragrant banks, where pinks and roses grow.

The peer was quite ravish'd, while close to his side
Sat lady Bunbutter, in beautiful pride !

Oft turning his eyes, he with rapture survey'd
All the powerful charms she so nobly display'd.
As when at the feast of the great Alexander
Timotheus, the musical son of Therfander,
Breath'd heavenly measures ;

The prince was in pain,

And could not contain,

While Thais was sitting beside him ;

But, before all his peers,

Was for shaking the spheres,

Such goods all the gods did provide him.

Grew bolder and bolder,

And cock'd up his shoulder,

Like the son of great Jupiter Ammon,

Till at length quite oppress'd,

He sunk on her breast,

And lay there as dead as a salmon.

O had I a voice, that was stronger than steel,
With twice fifty tongues, to express what I feel ;
And as many good mouths, yet I never could utter
All the speeches my lord made to lady Bunbutter !
So polite all the time, that he ne'er touch'd a bit,
While she ate up his rolls and applauded his wit :

For they tell me that men of *true taste*, when they treat,
 Must talk a great deal, but they never should eat;
 And if that be the fashion, I never will give
 Any grand entertainment as long as I live:
 For I'm of opinion, 'tis proper to cheer
 The stomach and bowels, as well as the ear.
 Nor me did the charming concerto of Abel
 Regale like the breakfast I saw on the table;
 I freely will own I the muffins preferr'd
 To all the genteel conversation I heard;
 E'en tho' I'd the honour of sitting between
 My lady Stuff damask, and Peggy Moreen,
 Who both flew to Bath in the London machine. }
 Cries Peggy, " This place is enchantingly pretty;
 We never can see such a thing in the city:
 You may spend all your life-time in Cateaton-street,
 And never so civil a gentleman meet;
 You may talk what you please; you may search London thro';
 You may go to Carlisle's, and to Almanac's too;
 And I'll give you my head if you find such a host,
 For coffee, tea, chocolate, butter, and toast:
 How he welcomes at once all the world and his wife,
 And how civil to folk he ne'er saw in his life——"
 " These horns, cries my lady, so tickle one's ear,
 Lard! what would I give that Sir Simon was here!
 'To the next public breakfast Sir Simon shall go,
 For I find here are folks one may venture to know:
 Sir Simon would gladly his lordship attend,
 And my lord would be pleas'd with so chearful a friend."

' So when we had wasted more bread at a breakfast
 Than the poor of our parish have ate for this week past,
 I saw, all at once, a prodigious great throng,
 Come bustling, and rustling, and jostling along:
 For his lordship was pleas'd that the company now
 To my lady Bunbutter should curt'sey and bow;
 And my lady was pleas'd too, and seem'd vastly proud,
 At once to receive all the thanks of a crowd:
 And when, like Chaldeans, we all had ador'd
 This beautiful image, set up by my lord,
 Some few insignificant folk went away,
 Just to follow th' employments and calls of the day;
 But those who knew better their time how to spend,
 The fiddling and dancing all chose to attend.
 Miss Clunch and Sir Toby perform'd a Cotillon,
 Much the same as our Susan and Bob the postilion;
 All the while her mamma was expressing her joy,
 That her daughter the morning so well could employ.

‘ —Now why should the muse, my dear mother, relate
The misfortunes that fall to the lot of the great !
As homeward we came—’tis with sorrow you’ll hear,
What a dreadful disaster attended the peer :
For, whether some envious god had decreed
That a Naiad should long to ennoble her breed :
Or whether his lordship was charm’d to behold
His face in the stream, like Narcissus of old ;
In handing old lady Bumfidget and daughter,
This obsequious lord tumbled into the water :
Some nymph of the flood brought him safe to the boat,
And I left all the ladies a’ cleaning his coat.—

‘ Thus the feast was concluded, as far as I hear,
To the great satisfaction of all that were there.
O may he give breakfast as long as he stays,
For I ne’er ate a better in all my born days.
In haste I conclude, &c. &c. &c.’

Miss B—r—d’s narrative to lady Betty, shewing how she was elected to Methodism, by a vision, is inimitably droll, but suggests some ideas which, in point of delicacy, we cannot applaud : yet we are inclined to excuse the facetious author, when we consider, that some of the mysteries of enthusiasm are reported, upon good authority *, to have been celebrated with certain *ineffable impurities*, which it is the design of this epistle to banter and expose.

After the hero of these memoirs has spent the season in the common round of extravagance, he concludes his poetical correspondence with a lamentable detail of his expences ; which may suggest a useful memento to some *fashionable* people, who rattle down to a seat of pleasure, in order to make a figure, without considering the serious consequences attending their folly.

X. *A Collection of State-Trials, and Proceedings, upon High-Treason, and other Crimes and Misdemeanours, from the Reign of Queen Anne to the present Time. Vol. IX. and X. Folio. Pr. 4l. 4s. with the Trials of the Rebel Lords ; without 3l.* Rivington.

THE vast success of the first volumes of this work was in a great measure owing to some excellent authentic trials leading to the knowledge and history of the constitution of Eng-

* See *Enthusiasm of the Methodists and Papists compared, or the Moravians compared and detected*, by bishop Lavington ; where there are many instances, particularly of young people who have been elected in the manner Miss Prudence describes.

land, which they contained. Interspersed, however, with these, were many of a loose, desultory, trifling kind, which served no other purpose than to gratify curiosity, the itch of which is at least as powerful as the thirst for knowledge. The editors of the two volumes before us (the execution of which we deem to be equal to that of the former volumes, both in point of accuracy and information) have proceeded on the same plan; and in their preface have endeavoured to remove the great objection of inserting trials that relate in no sense to the state.

We cannot help thinking the editors apology on this head is far from being satisfactory, and that they might with as much propriety have reprinted the Sessions-papers as some of the trials inserted in their collection. We know of no relation Mr. Annesley's affairs have with the state; and the trial of Elizabeth Canning, which takes up no less than two hundred and six pages, whatever insignificant noise it might have made at the time, and however infamous the circumstances were with which it was attended, ought not to have appeared in a collection like this, as it is calculated chiefly, if not wholly, for the practitioners at the Old Bailey. The same may be said of the case of Ashley and Simons the Jews, and many others printed in these volumes. However, we acknowledge that the title-page, which, besides high-treason, mentions "other crimes and misdemeanours", is some vindication of the editors in this respect; but we think they have been injudicious in their selection. The trials of Miss Blandy, for instance, Catharine Nairn and Patrick Ogilvie, besides their having no relation to the state, are in every one's hands; and, if we are not mistaken, without any variation from those printed here. We are of opinion also that the voluminous repeated cases of forgery committed by Hales, Kinnerly, and their associates, might have been omitted, or at least abridged, as the annals of Newgate and Tyburn within these fourteen or fifteen years, has produced many cases equally curious and interesting.

But, notwithstanding the above and other objections which may be made to this work, we acknowledge that it contains many particulars of great consequence to the public. 'Gentlemen (say our editors, in the preface to the readers, in the ninth volume) must have observed, in the course of their reading, a great many trials have happened for different crimes and offences, which have never yet appeared in print, but have been locked up in the studies of those who either took them, or had them taken in short-hand: those falling into other hands, by deaths or otherways, have either been purchased, procured, or generously sent in towards completing this useful work;—such as Matthews's trial for high-treason, in printing *Vox Populi, Vox Dei*, in 1719, which has lain dormant near fifty years;—Hales

and

and Kinnerfley's trials in 1728, for forging promissory notes, in the names of Robert Gibson and Samuel Edwards, esquires, (both members of parliament) and publishing them as true ones, for large sums of money, wrote on frank'd covers given them to send into the country ;—Huggins and Bambridge's trials, who were wardens of the Fleet, with Corbett the tipstaff, and Acton the keeper of the Marshalsea prison, who were all prosecuted in 1729, for murder, by order of his majesty, on an address from the House of Commons for that purpose ;—Mr. Francklin's trial, in 1730, for printing and publishing a libel entitled, *A Letter from the Hague* ; with several other trials which were taken at large, with the speeches of the court and counsel, are now first printed from manuscripts and inserted in this collection.

' All the printed trials, at full length, that we could hear of [and we have frequently advertised to procure them] published since the seventh and eighth volumes, are brought into this work, with great additions to most of them, either by *arguments on the special verdicts, counsel's opinion on some of the cases, or accounts of the prisoners behaviour and dying speeches, &c.* and though several small trials, or parts of trials and proceedings, have been printed or procured in manuscript, and were too minute to be inserted in the body of it ; yet, in order to preserve even them from being buried in oblivion, we have given them a place in the Appendix ; for these scarce pieces are of value, and not to be collected but with great difficulty and expence ; and it is hoped some gentlemen of the law, on reading them, will furnish some speeches or arguments towards completing them, in case this work come to another edition.—In this Appendix are likewise inserted two trials in corporation causes, now first printed from manuscript, viz. New-Romney and the port of Hastings, which were argued by some of the most eminent counsel then at the bar ; the first before the lord chief justice Eyre, and the latter before lord Hardwicke ; which were not procured time enough to be inserted in the body of the work.'

We agree with what the editors say in the above passage ; but we cannot discharge our duty to the public without some remarks on the dispositions of government at different periods. In the collection before us we see a young giddy-headed fellow of a printer, scarce nineteen years of age, tried, convicted, and executed upon an act made in queen Anne's reign, entitled, " An act for the security of her majesty's person and government, and of the succession to the crown of Great Britain in the Protestant line." His offence was in printing a pamphlet, entitled, "*Ex ore tuo te judico, Vox Populi, Vox Dei*, of and concerning

cerning the person in the life-time of king James the second late king of England, &c. pretending to be the prince of Wales; and after the decease of the said late king pretending to be and taking upon himself the stile and title of king of England by the name of James the Third, and of and concerning his right to the crown of Great Britain." This pamphlet mentions the doctrine of hereditary right as being certainly inherent in the person of the late pretender, because he was the undoubted son of James II. and the young fellow being proved to be the printer, suffered at Tyburn November the 6th, 1720. As to the evidences upon which he was convicted, we refer the reader to the trial itself, and we hope such another never will happen again in England under a free Protestant government, whatever the complexion of the times may be. With respect to the expressions for which the criminal suffered, they are such as seem to have entitled him to a place in Bedlam rather than at Tyburn.

The other trial we shall particularly mention is that of Mr. Francklin, the printer, for printing the famous Hague Letter, supposed to be written by the late lord Bolingbroke, entitled, "No. 235. The Country Journal; or, The Craftsman. By Caleb D'Anvers, of Gray's-Inn, Esq; Saturday, January 2d, 1730."

Without presuming to censure the reasons which the administration at that time had for commencing this prosecution, upon which Mr. Francklin was fined and imprisoned for one year, and obliged to find security for his good behaviour for seven, we will venture to say that it is written in a stile and manner so tame and so cautious, that such a paper, if published at present, would scarcely obtain a reading from any party, and would be deemed unworthy of the smallest notice from the government.

Upon the whole, though we cannot retract the former observations we have made upon the two volumes before us, we think their contents highly merit the attention and approbation of the public. The editors have spared no pains, and have been more successful than could have been reasonably expected, in collecting the necessary materials render their work of general utility.

XI. *The Elements of Clock and Watch work, adapted to Practice In two Essays. By Alexander Cumming, Member of the Phil. Soc. Edinb. 4to. Pr. 15s. Millar.*

MR. Cumming, who seems to be possessed of the spirit of Galileo, is such a heretic in his profession, that, without having the fear of the faggots of Crane-court before his eyes, he dares to prefer *truth* even before the *authority* of a Newton. In short,

short, he is such a candidate for persecution, that we must indulge him by consigning him over to the secular arm of candid investigation and fair experiment, after informing the jury of the public with what may be alleged in his defence.

The general plan of the *Essays* before us is founded on an observation, That the performance of clocks is superior to that of watches, though equally well executed ; from which the author infers, that clocks are superior in principle to watches, and proposes an inquiry into the cause of this superiority in clocks, in order to improve the performance of both.

He, in the first place, enquires, Whether long or short vibrations are most advantageous for clock-pendulums, and admits, that in such pendulums as vibrate in their simple state, and have no clock to continue their motion, the shorter vibrations are performed more nearly in equal times than the longer ones ; but that when the motion of a pendulum is constantly maintained by the impulse of the wheels on it, the shorter vibrations are more liable than the longer to alter their length, (and consequently their times) from any change in the action of the wheels : That the *uniform* resistance of the air is in this case advantageous, as tending to preserve the vibrations of more equal length, than would happen if such resistance increased only in the direct proportion of the velocity : that the quantity of resistance of the air that would destroy the motion of a pendulum, or produce proportional changes in the length of different vibrations of equal pendulums, would be in each as the versed sine of the angle in vibration : that short vibrations in circular arcs derive no advantage from this supposed affinity to the cycloid : that cycloidal cheeks are hurtful, even in theory : that clock pendulums oscillating in the true cycloidal curve, could not in any clock hitherto made, have all their vibrations performed in equal times : that Sir I. Newton in no part of his writings recommends short vibrations for clock pendulums, nor meant that his demonstrations of *junipendulous* bodies, should be applied to clock pendulums : and on the whole he concludes, that the advantages of long vibrations in clock pendulums, are in the duplicate proportion of the arc described ; and addresses the reader thus ; “ In this enquiry into the nature of vibrations, I have endeavoured to use such reasoning as may be understood by every man of sound sense, though not possessed of the advantages of a mathematical education ; and I expect that by having thus, as much as in me lies, increased the number of my judges ; impartiality will believe, that I wish no oversight of mine to mislead or pass unobserved.”

The arguments here advanced in favour of long vibrations in clocks are to us as new, as the conclusion is contrary to the opinions

nions of such who have heretofore wrote on this subject; and we have as little reason to suppose the author unacquainted with what has been urged in favour of short vibrations, as to expect, that a doctrine so contrary to the almost universally received opinion, should be adopted without opposition. We cannot, however, help thinking, that he ought to have defined his meaning of the word *momentum*, as it is more frequently used to express the quantity of motion, of a body in any given point, than the quantity of force which it exerts in overcoming a resistance gradually applied: thus, the momentum of a pendulum in its lowest point, is generally taken for its *whole* momentum, tho' it may with as much propriety be called its *greatest* momentum, in any one point. To this distinction, and a more particular regard to the effects arising from the different changes in the oil, we attribute the great difference in this author's conclusions as to the length of vibration, from those of all others who have wrote on this subject.

He next enquires, what construction of a clock will least alter the natural times of vibration of the same pendulum; and divides clock-work into two classes, *Ordinary* and *Accurate*. In the former he says, that particular regard must be paid to simplicity and expence; but in the latter, no expence is to be spared while the performance can be further improved.

In the improvement of ordinary clocks his chief object seems to be, the rendering the action of the wheels on the pendulum uniform, by diminishing the proportion of such *alterations* as happen in the action of the wheels, to the whole motive force of the pendulum. This manner of stating is different from that of all former authors on this subject, who have always considered the proportion of the *whole action of the wheels* on the pendulum to its whole motive force: but he observes, that if the action of the wheels on the pendulum could be rendered as invariably the same, as the action of gravity, it would constitute as advantageous a motive force; and therefore infers, that it is not the *quantity* of this maintaining power, but its *irregularities* that hurt the performance. He then says, 'that such fluctuations as happen in the action, owing to the nature of the wheel work, are constant and periodical, and do in the action of each tooth correct themselves; and therefore, that if their effect on the measure of time, does not become perceptible in the time of action of one tooth, it never can, as the errors do not accumulate.'

Such changes as happen in the action of the wheels on the pendulum, owing to the various degrees of fluidity of the oil applied to the pivots and pallets, he says, are of the most hurtful nature; as the times of their returns and continuance are
uncertain,

uncertain, because depending on external accidental causes; and the same degree of heat or cold will not, at all times, have equal effect on the fluidity of such oil, but depends on the state or condition of such oil, which is constantly changing by the motion of the clock.—He proceeds to shew, how the effect that such changes in the oil would have on the measure of time, is to be diminished: and speaking of the weight that maintains the motion of the clock, he says, “If there be any number of clocks, whose moving powers are as 5, 10, 20, 40, &c. and having the same oil applied, and equally exposed, any change of heat or cold will equally add to, or subtract from, their moving powers (because the fluidity of the oil will be equally altered in each): suppose one degree of diminution in each, then will the moving powers acting on the pallets, be as 4, 9, 19, 39, &c. so that the alteration is to the whole moving power in each, inversely as the moving powers to each other. On this account, he seems much to approve of encreasing this maintaining power, and from some farther reasonings, concludes that the advantages to the performance of the clock, encrease in the duplicate proportion of the maintaining power. By this means he proposes diminishing the effects of such changes as happen in the fluidity of the oil applied to the pivots; and gives a table of the comparative quantity of such influence on each wheel, and shews that it is four times as great on the swing wheel pivots, as on all the others in a clock; and on the pallets, at least 40 times as great as on all the pivots taken together. He then proceeds to shew by what means, this effect may be diminished on the pallets.

The following recapitulation will give a general idea of the arguments and conclusion on this head.—“ON THE WHOLE IT APPEARS, that oil is of a changeable nature, and that no perfect remedy can be applied for its effects, by opposition: That encreasing the moving power in clocks, will diminish the relative effect of such influence on every part of the movement and pallets. That encreasing the quantity of oil, will render its influence less and more uniform. That the recoiling pallets encrease the influence of the oil and friction on all the pivots as well as on the pallets, but the dead-beat does not. That the influence and friction on recoiling pallets (*cæteris paribus*) are greater than on those constructed on the principle of the dead-beat. That the influence of the oil and friction is least on those pallets, where the recoil, or time of rest is least; therefore, that the slope (or plain of action) of the pallet, should nearly subtend the whole angle of vibration where friction takes place. That the influence of the oil is greater in pallets whose place of action is a curve, than those that are *straight*. That the influence

influence encreases (*cæteris paribus*) as the diameter of the sying wheel. That the influence of the oil and friction increases as the length of the pallets. That no advantage is acquired by long pallets, but the contrary; and therefore they should be made as short as circumstances will allow. That the influence of the oil and friction may be as much diminished in long, as short vibrations; and that the friction on the pallets, counteracts the influence of the oil, but never can ballance it. He concludes——‘ Thus have I endeavoured to shew how the changes that happen in the fluidity of the oil do influence the performance of clocks; and how far the effect may be diminished, *without much expence*: And if what I have here advanced proves any how instructive to those who know less, or procures a better investigation from those who know more, of this matter, my end is answered.’

The limits of our Review will not admit of our pursuing this subject further; but it is so curious, and likely to become so important among artists, that we shall reserve the discussion of it to a future opportunity.

[*To be continued.*]

XII. *The Theory of Perspective demonstrated; in a Method entirely new. By which the several Planes, Lines, and Points, used in this Art, are shewn by Moveable Schemes, in the true Positions in which they are to be considered. Invented, and now published for the Use of the Royal Academy at Woolwich. By John Lodge Cowley, Professor of Mathematicks. 4to. Pr. 18s. Payne.*

THE knowledge of perspective is undoubtedly of great use to every art wherein there is occasion for designing, such as architecture, fortification, carving, &c. but is more particularly necessary to painting, it being impossible that a figure in a picture not drawn according to the rules of perspective, can represent what is intended; and yet, notwithstanding perspective is so very essential to those who aim at perfection in the art of painting, few have even taken the necessary pains to acquire such a degree of knowledge as is absolutely requisite to prevent absurd appearances; and we frequently meet with pictures, highly valuable in other respects, which are yet entirely defective in this point.

While we thus recommend the study of perspective, we mean under certain restrictions, because we are very sensible it is impossible, by the practical rules, to describe the infinite variety of the folds in drapery, of the boughs and leaves of trees, or the features and limbs of men and animals; much less to give them

them that roundness and softness, that force and spirit, that ease and freedom of position, that expression and grace, which are requisite to a good picture. The chosen few who excel in descriptions of this kind are born with this happy talent. Genius and taste are not to be acquired by imitation, they are the immediate gift of nature; and where these are wanting, it would be as ridiculous to prescribe rules for attaining them, as to attempt teaching a person, who has no ear for music, to tune an instrument by algebraical computation.

The rules deduced from the mathematical part of perspective are easily applied to practice, and, as we have before observed, serve to prevent unnatural or monstrous appearances; they may likewise be farther useful in exhibiting a kind of rough draught to serve as a ground-work, and to ascertain the general proportions and places of the objects, according to their supposed situations. This peculiar province of perspective induced the more judicious writers upon that subject, strictly to adhere to mathematical principles, as the most probable, if not the only method whereby they could possibly assure themselves of success. With this view the late Dr. Brook Taylor obliged the world with an entire new treatise of Linear Perspective, founded upon the unerring principles of geometry, and executed with amazing art and perspicuity. And here we cannot resist the temptation to draw a kind of parallel between our celebrated Shakespeare and the author above-mentioned. The former having been almost explained into obscurity, we now begin to value the uncorrected editions of Shakespeare as the most correct; and the latter having been commented into absurdity, we may as justly esteem Taylor's Perspective to possess far greater merit than the works of all his commentators put together. This, we apprehend, will in some measure be evinced by a few extracts from the work now before us.

Page 4. Theorem 2d. "Two lines, which cut one another, are in one plane, and three lines, which meet one another, are in one plane."

Dr. Taylor in his Perspective, p. 20, says, If two straight lines meet in a point, or are parallel to one another, there may be a plane passing through them both; and if three straight lines cut one another, or if two of them being parallel are both cut by the third, they will all three be in the same plane; that is, a plane passing through any two of them will also pass through the third.

What, in the name of common sense, could induce Mr. Cowley to change a clear and evident axiom into the absurd theorem above mentioned; we say absurd, because it is very evident that three right lines may all meet in the same point, and yet not be in one plane.

Page 20. Def. 10. "A plane, passing through the axis of the eye at right angles to the original plane, is the vertical plane of the said original plane."

Page 24. Theorem 2d. "The vertical plane is perpendicular to the picture, the vanishing, directing and original planes, and also to the parallel of the eye, the intersecting, vanishing, and directing lines of that same original plane."

Here certainly is a mistake, either made by the author or the printer; for it is extremely obvious that if the vertical plane (by the Def.) must always be at right angles to the original plane, it cannot be perpendicular to the picture, unless the picture and original plane are parallel to each other. But by the 2d and 3d Definitions, the original plane and picture may have any (possible) inclination to each other, and consequently what Mr. Cowley here advances can only be true in the particular circumstance just mentioned.

Our author, in speaking of geometrical projections, (p. 69) says, "they are constructed by drawing lines, parallel to each other; from the several points of the given objects, cutting the plane of projection either perpendicularly or obliquely, under any angle whatever. In this kind of projection, the place of the eye is not considered otherwise than by supposing it very remote, or at an infinite distance from the plane of projection; whence it can represent only two dimensions at a time, as length and breadth without thickness, or length and thickness exclusive of breadth, &c."

On the contrary, we are of opinion that by this kind of projection length, breadth, and thickness, may at the same time be represented as effectually as by any other sort of projection whatsoever; and moreover, that three contiguous faces of a cube or parallelopipedon may be depicted upon a plane, by lines drawn parallel to each other from the several points in the respective surfaces of those solids.

Page 103. "It appears, from what has been shewn, that the height of the eye determines the depth of the original plane, and is always equal thereto, consequently is that which gives bounds to the space which must contain the ichnography of all objects on the original plane that can be represented on the picture; that the image of a line, in a plane parallel to the picture, is of the same length wherever the eye be placed in the directing plane; therefore the elevating or depressing the point of sight will produce no difference in the apparent heights and breadths of objects, or such of their dimensions as are parallel to the picture, for they remain of the same length, let the height of the eye be what it will, so long as its distance from the picture remains the same; also, that the images of any de-

terminate

terminate parts of an original line, which inclines to the picture, will have the same ratio to each other at all different stations of the eye taken in the directing plane, and therefore the altering its height, without changing its distance, can have no influence on the apparent decrease of the equal parts of the lines which measure the depths or distances of the objects, by reason they have still the same proportion one to another, let the height of the eye be what it will, and are affected only as to their being greater or less in proportion to the height which is given to the eye."

That the image of a line, in a plane parallel to the picture, remains of the same length wherever the eye be placed in the directing plane, is certainly true; but that the images of any determinate parts of an original line which inclines to the picture, will have the same ratio to each other at all different stations of the eye taken in the directing plane, is certainly not true; and it is amazing that Mr. Cowley could possibly fall into a mistake of this kind, especially as a very little knowledge in the Euclidian principles of geometry would have been sufficient for correcting it.

The remaining part of this performance, and indeed the whole work itself, is not entirely destitute of merit, but seems (at least in our opinion) to have little else to recommend it than the prodigious pains which either the author, or others, under his direction, must have been at to cut the pasteboard figures in the manner they appear at the end of this treatise.

XIII. *A Sermon preached before the University of Oxford at St. Mary's Church, on Sunday, May 19, 1765: By Benjamin Kennicott, D. D. F. R. S. Fellow of Exeter College, and one of his Majesty's Preachers at Whitehall. Published at the Request of Mr. Vice-Chancellor and the Heads of Houses. With Notes on the Sermon; on Psalms 48 and 49; and on some late Reflections of the Lord Bishop of Gloucester. 8vo. Pr. 1s. 6d. Rivington.*

THIS sermon is an attempt to explain the celebrated prophecy of Isaiah, *Behold! a virgin shall conceive, and bear a son*; and to vindicate St. Matthew's application of it to the Virgin Mary, and her son Jesus Christ.

Many have been the comments upon this famous passage, and much perplexity is to be met with in the writings of those who have commented upon it. All this perplexity, however, appears to us to be now entirely removed by the learned and ingenious author of the sermon before us, who, in our opinion, has given a clear and satisfactory explanation of the passage in question.

tion. This much is certain, that he has illustrated his explanation with more clearness, and, by his extensive acquaintance with Hebrew literature, supported it with better authorities than any preceding expositor.

Tho' several considerable variations in the Hebrew MSS are mentioned in the notes annexed to this sermon, yet no use is made of those MSS in the sermon itself; the Hebrew text, as printed, containing, in Dr. Kennicott's opinion, the true reading in the important passage which he examines.

The words of the text are these—Isa. vii. 13, 14, 15, 16. *And he said: Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold! a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall be eat; that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good; the land, that thou abhorrest, shall be forsaken of both her kings.*

Concerning these words, our author tells us, there have been the four following opinions.—1. That the whole passage relates only to *a son of Isaiah*:—2. That the whole passage relates only to *Christ*:—3. That the whole passage relates both to Isaiah's son and to *Christ*; to the former in a primary and literal sense, and in a secondary sense to the latter:—4. That here are *two prophecies*; each literal, and each to be understood in one sense only: the first relating to *Christ*, the second to *Isaiah's son*.

The last of these opinions, Dr. Kennicott apprehends, will appear true and satisfactory, when the end of the first prophecy, and the beginning of the second, are properly stated; and when some proofs, absolutely necessary, tho' perhaps never before produced, are added to former observations.

As the genuine sense of the passage depends greatly on the circumstances of those to whom it was delivered, he states the history in the following manner.—‘Ahaz became king of Judah, when the people were greatly corrupted; and he himself was strongly inclined to idolatry. To correct therefore both king and people, God permitted a powerful confederacy to take place, between Rezin king of Syria and Pekah king of Israel: who, growing jealous of their formidable neighbour, invaded Judea, in the first year of Ahaz; and so successfully, that above one hundred thousand of the men of Ahaz were slain in one day; and above two hundred thousand of his people were carried captives into the land of Israel.

‘Flushed with these successes, the two kings thought that Jerusalem itself would now become an easy prey to their power: and in the second year of Ahaz marched towards it, with a resolution totally to abolish the *royal succession*, which had been for
twelve

twelve generations in the house of David; and to establish, in the holy city, an heathen king; a Syrian, *the son of Tabeal*.

‘ At the approach of these confederates, *the heart of Ahaz was moved, and the hearts of all his people, as the trees of the wood are moved with the wind*. The consternation was universal; and no wonder. For the young king, and the corrupt part of his people, would easily be led, from the sufferings they had felt, to fear greater. And the religious part of the nation would entertain fears still more alarming, fears of *the extinction of the house of David*: for, were that house to fail, then farewell to all their glorious hopes of a *Messiah, a son of David*, who was to reign for ever. These men therefore, no doubt, *cried unto the Lord in their distress*; and expostulated with him, concerning *the sure mercies of David*—*Lord, where are thy old loving kindnesses, which thou sweardest unto David in thy truth?*

‘ Amidst these distresses, we find Ahaz *at the end of the conduit of the upper pool*; probably surveying that chief source of their water, and contriving how to secure that water to the city, and defend it against the enemy. At this place, constantly frequented by the people, and then visited by the king, attended probably by the chiefs of his family; Isaiah is commanded to meet him (taking with him his son Shear-jashub) and to declare in the name of *Jehovah*, that *the evil counsel against Jerusalem should not come to pass*.

‘ The counsel of these kings was *evil*; because, in opposition to God’s appointment of *the royal house of David*, and his promises thereto, particularly of *Messiah the Prince* to spring from thence, their compact was—probably, like Eastern conquerors, to destroy the house of David—certainly, to remove the house of David from the throne; and to fix, in the holy city, an heathen king. But, why would *the heathen rage, and imagine such a vain thing*? Why would *the kings of the earth stand up; and the rulers take counsel together against the Lord, and against his anointed, against his Christ*? No wonder; if they, who *imagine such a device, were not able to perform it*.

‘ The prophet, having declared to Ahaz that the scheme of the confederates should be frustrated, bids him, at the command of God, *ask some sign or miracle, either in heaven or on earth*. But *Ahaz said; I will not ask, neither will I tempt Jehovah*.

‘ The king’s disobedience, however coloured over with a specious piety in his allusion to a text of Scripture, appears from the next words of the prophet to have been highly censurable. And it probably proceeded from his distrust, either of the power, or the favour of *Jehovah*; after Judea had suffered so much from these same enemies, who worshipped other gods. And it is observable, that, tho’ the prophet says, *Ask a sign from*

Jehovah thy God, the king replies, *I will not tempt Jehovah*; not adding *my God*, nor choosing to acknowledge him in that character.

‘ Thus repulsed by the king, the prophet addresses himself at large to *the house of David*; and probably there were then present other persons of the royal family, and some also of the people who were of *the house of David*: that house! to whom the great promise had been made of a *son of David*, who was to *reign for ever*. Hear ye now, O *house of David*: is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself, &c.

‘ The word rendered *therefore*, may (upon good authority) be translated *nevertheless*; a sense very applicable to this place. —A sign, or miracle, hath been now offered at the command of God, but is refused; and can you think it of little moment to treat with such contempt both *the prophet* and *his God*? *Nevertheless the Lord himself will give to you the sign following: Behold! a virgin shall conceive, and bear a son, and call his name Immanuel. Butter and honey shall be eat, that he may know to refuse the evil and choose the good.*

‘ Here, I presume, ends this first prophecy; and the meaning may be stated thus. Fear not, O *house of David*, the fate threatened you: God is mindful of his promise to your father, and will fulfil the same in a very wonderful manner: *Behold! a virgin* (rather *the virgin*, the only one thus circumstanced) *shall conceive, and bear a son*; which son shall therefore be, what no other has been or shall be, *the seed of the woman*, here stiled *the virgin*: and this son *shall be called* (i. e. in Scripture language *he shall be*) *Immanuel, God with us*: but this great person, this God visible amongst men, introduced into the world thus, in a manner that is without example, shall yet be truly *man*: he shall be born an *infant*, and as an infant shall he be brought up: for *butter and honey* (rather *milk and honey*) *shall be eat*; he shall be fed with the common food of infants, which in the East was milk mixed with honey, *till he shall know* (not, *that he may know*, as if such food was to be the cause of such knowledge, but) *till he shall grow up to know how to refuse the evil and choose the good.*

‘ Here then we find a comprehensive description of the Messiah; of *the word, who was made flesh, and dwelt among us*. His divinity is marked by his being *God*; his residence upon earth, by his being *God with us*; and his humanity, by his being *born of a woman*, and fed with the usual food of infants during his infant state. How perfect is the harmony between the parts of this description, and the marks of the true Messiah in other sacred passages; and also, between *the first prophecy* in the very beginning

ginning of the *Old Testament*, and *the completion of it* first mentioned in the very beginning of the *New!*

‘ For, the first promise of a Messiah was, that he should be (not *the seed of Adam*, as he would have been called, if to descend from an human father, but) *the seed of the woman*, because he was to be born of a virgin. Therefore the Apostle says; *when the fulness of time came, God sent forth his son, made of a woman*. And that it was God, not man, who was to prepare a body for the Messiah, appears from the 40th Psalm, according to the Apostle’s very remarkable quotation of it: where the Messiah is prophetically represented as saying unto God,—*A body didst thou prepare for me; then said I, Lo! I come: as in the volume of the book it is written concerning me.*’

Having thus endeavoured to illustrate the *first* prophecy, contained in the text, and to defend the application of it to the *Virgin Mary’s conception and the birth of Jesus Christ*, our learned author now briefly states the *second* prophecy, which is thus expressed in our present translation.—*For before the child shall know, &c.*

‘ That this verse contains a distinct prophecy, says he, may be proved thus. 1. The words *preceding* have been proved to be confined to *the Messiah*, whose birth was then distant above seven hundred years; whereas the words *here* are confined to some child, who was not to arrive at years of discretion, *before* the two kings, then advancing against Jerusalem, should be themselves cut off.

2dly: Some end was undoubtedly to be answered by the presence of *Isaiah’s son*; whom God commanded the prophet to take with him, on this visit to Ahaz: and yet, no use at all appears to have been made of this son, unless he be referred to in *this* sentence.

‘ And lastly: These prophecies are manifestly distinguished by being addressed to different persons: the first being *plural*, and addressed to *the house of David*; but the second is *singular*, and therefore is addressed to Ahaz.

‘ We see then, that the prophet addressed himself at large to *the house of David*, when he foretold the birth of *the Messiah*; which, though the event might be very distant, would give present consolation, as it assured them of *the preservation* of the house of David; but that he addressed himself in particular to *the king*, when he foretold *the speedy destruction of the two kings his enemies*.

‘ This transition will be more evident, if we render the first word *but*; as the same word is rendered just before, in this same passage. The word also, now rendered *the child*, should be here rendered *this child*: and the sense of the verse may be then

clearly ascertained. The necessity of this last rendering has been observed by more than one expositor ; but perhaps no one has quoted any parallel instance, or produced proper authority for this necessary change of our translation.

‘ But, that we may not be charged with offering violence to an expression, in order to defend the Evangelists, or to confute their adversaries ; some authority should be produced, in a point on which so much depends : and I shall mention several passages similar to the case before us. When Jacob blessed Joseph’s two sons ; he laid his hands upon their heads, and used *the very same word* in the *plural* number, which Isaiah here uses in the *singular*. And as that word is rendered *these children*, by the authors of the Greek and other very ancient versions ; we have their joint authorities for rendering the word here *this child*.

‘ The authors of *our own* translation have not indeed rendered the word in the text *this child* : but they have shewn, that it *may be* so rendered : because they have themselves, in several other places, expressed the emphatic article by *this* and *that* in the singular number, and by *these* in the plural. Thus, in Jeremiah xxiii. 21.—*I have not sent these prophets* : in Numbers xi. 6.—*there is nothing before our eyes, but this manna* : in 1 Samuel xxix. 4.—*make this fellow return* : and to omit other instances, we read in Jeremiah xxviii. 16. (what it is impossible to translate otherwise) *this year thou shalt die*.

‘ But, besides these instances, in which similar words *may* and *must* be so rendered, agreeably to our *present* translation ; in this same verse of Isaiah, there is the authority of our *old English* translation for both the alterations here proposed : for the very first printed edition, and (at least) two others, render these words—*But or ever that child*, &c. And, to obviate any prejudice against the other alterations before proposed, it should be observed, that (so far from being now first thought of, to favour any new opinions) almost all of them are the very readings in our *former* English Bibles ; from which our *present* has been varied, in this and other instances, very improperly.

‘ The translation of the principal word here by *this child* being thus vindicated ; it may perhaps be asked, who this child was ; and the answer is—a son of Isaiah, called Shear-jashub ; whom God had commanded the Prophet to take with him, upon this occasion ; but of whom no use was made, unless in the application of these words ; whom Isaiah might now hold in his arm ; and to whom therefore he might point with his hand when he addressed himself to Ahaz, and said, *But before this child shall grow up to discern good from evil ; the land, that thou abhorrest, shall be forsaken of both her kings*.

‘ The child’s name is evidently prophetic ; for it signifies a
remnant,

remnant, or the remainder shall return. And probably he was so called, because born the year before, when such multitudes were carried captives into the land of Israel: and this, by way of prediction to the Jews—that, though they had lost one hundred thousand men by the sword in one day, and double that number by captivity; yet *those who remained alive, the remnant*, certainly should *return* to their own country.

This prophecy was soon after fulfilled. And therefore this son, whose name had been so consolatory the year before, was with the utmost propriety brought forth now, and made the subject of a second prophecy—namely, that before *that child*, then in the second year of his age, should be able to distinguish natural good from evil, before he should be about four or five years old; *the lands of Syria and Israel*, spoken of here as *one kingdom* on account of their present *union and confederacy*, shall be *forsaken of both their kings*: which, tho' at that time highly improbable, came to pass about two years after; when those two kings, who had in vain attempted to conquer Jerusalem, were themselves destroyed, each in his own country.'

As the subject of the sermon, from which we have given pretty large extracts, is both curious and important, and treated with great judgment and accuracy, we could not satisfy ourselves without giving our readers a particular account of it. With respect to the notes, those who are conversant in Hebrew literature will find many excellent observations in them, which throw great light upon the celebrated passage in question, and which, at the same time that they shew how well qualified Dr. Kennicott is for the great work he is engaged in, shew likewise the importance of his undertaking, and the great advantages which may reasonably be expected from it.

As to what Dr. Kennicott has advanced in answer to the bishop of Gloucester's late reflections *on the collation of the Hebrew MSS*, we shall only say, that we have read this part of his work with great pleasure, and are persuaded that it will afford no small entertainment to almost every reader. The doctor defends himself with becoming spirit, and exposes the arrogance and inconsistency of the bishop in a very proper manner.

MONTHLY CATALOGUE.

14. *An Ode to the late Thomas Edwards, Esq. Written in the Year 1751. By Dr. Akenfide. Folio. Pr. 6d. Doddsley.*

THE learned writer who is the subject of this ode, in a preface to some Remarks on several occasional Reflections, published in the year 1744, took occasion to censure an observation of Dr. Akenfide on the use of ridicule, and at the same

time the following passage in the Doctor's poem entitled, *The Pleasures of Imagination* :

' Others, of graver mien, behold; adorn'd
With holy ensigns, how sublime they move,
And, bending oft their sanctimonious eyes,
Take homage of the simple-minded throng,
Ambassadors of heav'n.'

This description he calls ' an insult on the whole body of the clergy.' But the impartial reader, when he considers that a *sublimity* of demeanor is not a distinguishing characteristic of the whole body, will be of a different opinion. In the year 1751, soon after the publication of Mr. Pope's works, with notes by Mr. W. Dr. Akenfide returns the compliment, and addresses this piece of satire to Mr. Edwards, author of the *Canons of Criticism*, bidding him assume the lyre in vindication of Mr. Pope, and tell,

—' How displeas'd was every bard
When lately in the Elysian grove
They of his muse's guardian heard,
His delegate to fane above :
And what with one accord they said
Of wit in drooping age miss'd,
And Warburton's officious aid :

How Virgil mourn'd the sordid fate
To that melodious lyre assign'd
Beneath a tutor who so late
With Midas and his * rout combin'd
By spiteful clamor to confound
That very lyre's enchanting sound,
Tho' listening realms admir'd around :

How Horace own'd he thought the fire
Of his friend Pope's satiric line
Did farther fuel scarce require
From such a militant divine :

How

* During Mr. Pope's war with Theobald, Concanen, and the rest of their tribe; Mr. Warburton, the present lord-bishop of Gloucester, did with great zeal cultivate their friendship; having been introduced, forsooth, at the meetings of that respectable confederacy: a favor, which he afterwards spoke of in very high terms of complacency and thankfulness. At the same time, in his intercourse with them, he treated Mr. Pope in a most contemptuous manner, and as a writer without genius. Of the truth of these assertions his lordship can have no doubt, if he recol-

How Milton scorn'd the sophist vain
 Who durst approach his hallow'd strain
 With unwash'd hands and lips profane.

On this occasion, continues the poet,

—' Shakespeare debonnair and mild
 Brought that strange comment forth to view;
 Conceits more deep, he said and smil'd,
 Than his own fools or madmen knew:
 But thank'd a generous friend above,
 Who did with free adventurous love
 Such trophies from his tomb † remove.'

If the reader should enquire why this Ode is now published, fifteen years after it was written, we can only answer, that the bishop of Gloucester has thought fit to reprint the animadversions we have already mentioned, in the last edition of his *Divine Legation*.

15. *Beauty, A Poetical Essay. In Three Parts. 4to. Pr. 1s.*
 Becket.

In the first part of this short essay the poet describes the beauty of nature, the rural prospect, the chrystal fountain, and the flowery field; in the second he traces the power of beauty in the female face; in the third he investigates the moral beauty of the soul.

As a specimen we shall give the author's advice to the ladies,

' Let Gallia's sunburn'd maids their cheeks incrust
 With the false varnish of a crimson dust;
 On artificial locks, which tow'ring rise
 A monstrous pile, and seem to threat the skies,
 Let them, with taste capricious, powder spread,
 To ape the honours of a hoary head:
 So Caledonia's fir-crown'd hills appear,
 When big with snow descends th' inclement year:
 Let them, each soft endearment laid apart,
 With open impudence attack the heart:
 Form'd as ye are each Beauty to display,
 And mock the painter's tint, and poet's lay,
 Ne'er may this modest ornament be lost,
 Your first perfection, and your fairest boast,

recollects his own correspondence with Concanen: a part of which is still in being, and will probably be remembered as long as any of this prelate's writings.'

† See the *Canons of Criticism* by Mr. Edwards.'

Which can your eyes with force resistless arm,
 Point ev'ry glance, and double ev'ry charm.
 Ne'er may your skill such foreign arts employ,
 To raise that passion which they must destroy :
 Still let your skins, with native lustre, shew
 The white rose, blended with its blushing foe ;
 Still let your hair, with unaffected grace,
 In glossy ringlets decorate your face :
 With powers like these can pomp and splendor vie,
 The sparkling di'mond, or the Tyrian dye :
 When youth and beauty deck the blooming maid,
 The purple sickens, and the di'monds fade.
 Adorn'd with charms that ev'ry art despise,
 Victorious Love exults, and triumphs in her eyes.'

Every part of this composition is equally poetic, the descriptions are elegant, and the numbers flowing. But, indeed, the subject is calculated to animate the most frigid bard ; and he who can touch it without feeling a poetical enthusiasm, ought to be expelled from all the scenes of beauty, and the confines of Parnassus.

16. *Characters. An Epistle. Inscribed to the Earl of Carlisle. By Francis Gentleman. 4to. Pr. 1s. 6d. Becket.*

Moral portraits are now become too common to excite a reader's curiosity. Theophrastus, Bruyere, Butler, in prose ; Pope, Young, and many others in verse, have almost exhausted the subject. In order, therefore, to gain the attention of the public, poets have exhibited the characters of persons, who by their stations, abilities, or conduct, have distinguished themselves in the eye of the world. Mr. Gentleman, if we do not mistake his meaning, pretends to write upon this plan ; for he assures us,

' No visionary child of Fancy shines,
 But living pictures in his faithful lines.'

Yet all his characters are applicable not only to one person, but to ten thousand. The rake, the benevolent man, the miser, the epicure, the ambitious courtier, the stoic, the metaphysician, the sceptic, the enthusiast, the pedagogue, &c. compose this group of figures, among which the following is the most distinguished.

' Curs'd with a plumb, the fruit of famish'd years,
 Plunder of orphan's cries, and widow's tears,
 Avarus see, amidst his golden store,
 Worship the shining god, and pray for more ;
 Thirsty as ocean, hungry as the grave,
 To fears and wishes an eternal slave—

' Would you present to pity's melting sight,
 A seeming butt of fortune's utmost spight;
 This son of starving opulence produce,
 Shame of his kind humanity's abuse;
 Upon his bloodless cheeks pale famine lies,
 And glares a spectre in his haggard eyes;
 Squalid and lank his hoary locks fall down,
 From the chill circle of his hairless crown;
 His care-worn front unnumber'd furrows mark,
 Life seems declin'd to its expiring spark;
 His useless teeth have long forsook their seat,
 And to his pocket made a snug retreat;
 His nose most prominent, and aquiline,
 Politely bends to meet the curved chin;
 His palsied head a constant motion feels,
 One wither'd hand from t'other slyly steals;
 His sapless trunk, of more than common length,
 His spindle shanks devoid of needful strength;
 And thread-bare garments pervious to the cold,
 Conjoin'd, such perfect wretchedness unfold,
 That all must own, who such a portrait scan,
 He's more a living skeleton, than man.

' His wakeful eyes ne'er feel the balm of sleep,
 But constant miserable vigils keep;
 The half-starved mouse which o'er his chamber crawls,
 Alarms his heart till—murder!—thieves!—he bawls—
 Each whispering breeze his anxious spirit shocks,
 And seems a midnight robber bursting locks;
 The bird of fate, which flaps portentous wings,
 Such are his fears, a peal of thunder rings;
 Not that his callous conscience is dismay'd,
 More for his treasure than his soul afraid.

' Tormented thus with never-ceasing care,
 He spares to torture, and exists to spare;
 Denies to nature what she simply craves,
 And to himself becomes the worst of slaves;
 Pregnant with fears, a foe declared to hope,
 At length he seeks contentment in a rope;
 Falls a lean sacrifice to darling pelf,
 Concludes the thrifty scene—and hangs himself.'

17. *The Tears of Twickenham. A Poem.* 4to. Pr. 1s. White.

This poem, though written in a style which is tolerably harmonious, will be uninteresting to those who are not acquainted with the incident on which it is founded, and the merits of Mr. Hindley.

18. *The Politician. A Poem. Addressed to Mr. James Scott, Fellow of Trinity College, Cambridge. By the Author of Juvenal's Satires imitated and adapted to the Times.* 4to. Pr. 1s. 6d. Ridley.

We have more than once reviewed the works of this author, (see vol. xv. p. 310. and vol. xvi. p. 385.) and allowed him all the merit that his best patron, if not blindly partial, can assign him. The performance before us contains but little of that *pomposity* which we animadverted on in his former productions; though we own we could wish for a greater diversity both in his manner and versification. In the latter, however, we think he errs on the safe side, and that the publick has a right to harmonious numbers; nor can we excuse harshness under the title of freedom and variety. No good poet was ever slovenly by choice, and the liberties which the late great example of it (Churchill) took in that respect were owing to haste, and sometimes to intemperance. The frenzy of the public bought as fast as he wrote, and therefore he thought he could not write enough. A graceful variety is, however, an indispensable excellence in poetry, and, perhaps, the great masters who have been the most successful in that respect, have found more trouble in attaining it than in giving the most finished polish to their numbers. But to return to the poem before us: without entering into any private or public character the author either praises or censures, we think the following negative definition of a patriot well drawn, and has something in it like originality.

‘ ’Tis not the clamor of intemp’rate zeal,
A random ferment for the public weal;
’Tis not the madness of a harpy rout,
Who damn all measures—when themselves are out;
’Tis not a boasting independent tribe,
Who roar their honour, while they grasp the bribe;
’Tis not a *wretch*, by *titled* patrons fed,
Absorb’d in int’rest, and by party led,
Led, like a slave, who, lost to ev’ry grace,
Creeps the meer *shadow* of his master’s face;
Looks with *his* eyes, and thinks, but with *his* thought,
Acts, at a nod, or scribbles—as he’s taught.’

19. *The Booksellers. A Poem.* 4to. Pr. 1s. 6d. Dell.

If any of our readers should have the odd fancy to grace his collection of poems with a complete pattern of bad writing, scurrility, and dulness, we would recommend this performance to his purchase, which will doubtless more than answer his intention.

20. *The Merry Miller : or, the Country-Man's Ramble to London. A Farce of Two Acts.* 8vo. Pr. 1s. Davenport.

This farce is too poor and insipid to bear either a representation on the theatre, or a reading.

21. *Genuine Memoirs of the Celebrated Miss Maria Brown. Exhibiting the Life of a Courtesan in the most Fashionable Scenes of Dissipation. Published by the Author of a W** of P**.* In II Vols. 12mo. Pr. 6s. Allcock.

This is the history of a profest courtesan, in which there is scarcely an incident that, like the cloaths of her profession lent out by bawds, has not appeared on the backs of a hundred different sisters. But though there is not much originality in this performance, yet we cannot pronounce it to be void of merit in the execution. The stile is easy and clear, and the reflections natural and unaffected: this is all that can, with impartiality, be said in its favour, as the second volume must be particularly obnoxious to every chaste reader.

22. *Reflections on Originality in Authors : Being Remarks on a Letter to Mr. Mason on the Marks of Imitation : In which the absurd Defects of that Performance are pointed out ; and the absolute uncertainty of Imitation in general is demonstrated in various Instances : With a Word or Two on the Characters of Ben. Johnson and Pope.* 8vo. Pr. 1s. Horsfield.

This writer undertakes to prove, that the marks of imitation which the author of the Letter to Mr. Mason has pointed out, are fallacious and uncertain ; that a bare coincidence of sentiment is not always the effect of imitation, but that there ought to be some better proof, or real evidence : otherwise, he thinks, the originality of a good author should not be called in question. ' But, he says, what is here advanced should not be construed to serve the purposes of such as are indisputably copiers, the imitators and small poets, whose works carry in themselves genuine marks of the imbecility of the genius of their parents—Their characters may go far towards assisting us in our discovery of their resources. For where versifiers are notoriously defective, as to their creative powers, where they are themselves fond of proclaiming their own borrowings, there any part of theirs, which has a real affinity to any thing to be met with in a preceding work, is justly liable to a suspicion of being thence derived; consequently of being unoriginal.'

The fairest way of judging in this case is to examine every writer

writer by the same criteria, and not to condemn the inferior poet without incontestible proof; for it can never be justice to brand a man as a thief, because he is poor: let the marks of his thievery be produced. If one criterion is not sufficient, it is necessary to examine a second, or a third; and if a plagiarism is actually committed, it is hardly possible but that more signs of it than one will appear to a discerning eye. A concurrence of several circumstances amounts to an indisputable proof: whereas one mark is often ambiguous, and general rules founded upon one mark are consequently not sufficient to authenticate a discovery.

This writer treats Ben. Johnson and Mr. Pope with uncommon freedom; representing them as plunderers of Parnassus:

‘Thieves of renown, and pilferers of fame.’

‘The former, he thinks, has very poor pretensions to the high place he holds among the English bards, as there is no original manner to distinguish him, and the tedious sameness visible in his plots, indicates a defect of genius.’

‘The writings of the latter, he says, are a perfect cento, *undique collatis membris*. The poet generally points out his own imitations; so that they appear, as Mr. Butler expresses it, like a taylor’s cushion of Mosaic work, made up of several scraps sewed together, *ubi unus & alter affuitur pannus*.’

We look upon Mr. Pope as a poet who adorned every sentiment he adopted with a peculiar grace and dignity. In the following remarkable passage he seems to have imitated Silius Italicus.

Self love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The center mov’d, a circle strait succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
His country next; and next all human race;
Wide and more wide, th’ o’erflowings of the mind
Take ev’ry creature in, of ev’ry kind;
Earth smiles around, with boundless bounty blest,
And heav’n beholds its image in its breast.

Essay on Man, Ep. iv. 363.

Silius Italicus has introduced this simile upon a different occasion.

Signa reportandi crescebat in agmine fervor.
Sic ubi perrumpit stagnantem calculus undam,
Exiguos format per prima volumina gyros;
Mox tremulum vibrans motu gliscente liquorem

Multi-

- Multiplicat crebros sinuati gurgitis orbes ;
 Donec postremò laxatis circulus oris,
 Contingat geminas patulo curvamine ripas. Lib. xiii. 23.

Supposing Mr. Pope took his idea from these exquisite lines, yet every reader of taste will acknowledge himself obliged to him for the ingenuity of the application, the management of the allusion, and the harmony of the versification. His enemies can only say, he found the gem in Italy: we add, he brought it into England, and, by setting it anew, gave it additional lustre.

23. *A Larger Confutation of Bishop Hare's System of Hebrew Metre: in a Letter to the Rev. Dr. Edwards; in Answer to his Latin Epistle. By Robert Lowth, D. D. F. R. SS. Lond. and Goetting. and Chaplain in Ordinary to his Majesty. 8vo. Pr. 1s. 6d. Millar.*

The learned and ingenious bishop Hare has been often applauded for his elaborate investigation of the Hebrew metre: he has been thought not only to have proved its existence, but to have determined its peculiar properties and laws. But his metrical system has been attacked by several learned writers, and is now, to all appearance, entirely demolished by this discerning and judicious author, who has demonstrated, that any given part of the Hebrew bible, confessedly prose, may be reduced to such Harian metre, as may be justified by examples from the Harian psalms; to verses as well turned, as well divided, as regular, as elegant, as those of Hare generally are; with no more licences, or alterations of the text, in adjusting them, than are usually admitted by the bishop himself.

See our account of Mr. Edwards's Latin Epistle, in the Critical Review for February, 1766.

24. *A Narrative of what passed between General Sir Harry Erskine and Philip Thicknesse, Esq; in consequence of a Letter written by the latter to the Earl of B——, relative to the Publication of some original Letters and Poetry of Lady Mary Wortley Montague's, then in Mr. Thicknesse's Possession. 8vo. Pr. 1s. Williams.*

While this writer was under a severe prosecution, he became possessed of certain letters and poetry, supposed to have been written by lady Mary Wortley Montague. Upon applying to lord B. to interest himself in his (Mr. Thicknesse's) favour, as being the only method to prevent the publication of the said letters and poetry, his lordship employed the late Sir Harry Erskine to give the meeting to Mr. Thicknesse, who, so far as

we can perceive, even by the latter's own account, behaved in the affair like a man of honour and understanding; but Mr. Thicknesse refused to give up the papers without certain stipulations, which lord B. appears, very properly, to have disdained and rejected.

25. *Harlequin: or, a Defence of grotesque Comic Performances. By Mr. Justus Möser, Counsellor of the High Court of Justice at Osnabruck, Etc. Translated from the German by Joach. Andr. Fred. Warnecke, LL. C. 8vo. Pr. 2s. 6d. Nicoll.*

If this is really a German production, it is the most humorous we have seen from that country. The author, under the arch character of Harlequin, shews abundance of taste in vindicating the absurdities of his own votaries. His satire is, sometimes, however, lost on an English reader, who is unacquainted with foreign compositions and manners.

26. *A Complete System of Italian Book-keeping, according to the Modern Method, practised by Merchants and others. By Daniel Dowling, late Teacher of the Mathematicks, and Author of Mercantile Arithmetic. 8vo. Pr. 3s. Johnston.*

The chief end aimed at in book-keeping is to record a man's dealings and transactions, and dispose the various accounts thereof in such order, that the books may exhibit a plain, full, and exact account of the condition and circumstances of each part of his business, and thereby enable the person at all times to satisfy both himself and others with respect to the state of his affairs. Thus a merchant that deals in proper trade, ought to know, by inspecting his books, the exact posture of his circumstances, that is, to whom he is indebted, and who is indebted to him, with the particular sums of each; what goods he has purchased, what he has disposed of, with the profit or loss upon the sale, and what remains yet in hand; what goods or money he has in the hands of factors, what ready money he has by him; what his stock was at first, what alteration it has suffered since, and what it now amounts to.—By these or similar methods, other dealers posting their accounts, may at any time, in an easy and expeditious manner, satisfy themselves with regard to any circumstance or article of their trade. A factor's books must be kept in such order, that he may be able to shew what commissions he has received, how he has disposed of them, what returns he has made, and what of his employer's books or money are yet in his hands, or in the hands of debtors, &c. An easy, ready, and correct answer to these and the like demands, is the real use of book-keeping, and to ac-

comply this end should be the principal view of every writer upon this subject.

The work before us appears to be drawn up in a clear and comprehensive manner: the rules our author has laid down for posting the several articles relating to domestic and foreign trade, seem extremely well adapted to the various cases of mercantile affairs; and the examples referred to in the Waste-book, Journal, and Ledger, are, in our opinion, ranged in a more natural and judicious order, than in any other treatise upon merchants accounts we have yet seen.

27. *The Advantages of Inland Navigation; or, Some Observations offered to the Public, to shew that an Inland Navigation may be easily effected between the three great Ports of Bristol, Liverpool, and Hull; together with a Plan for executing the same.* By R. Whitworth, Esq; Humbly submitted to the Great Assembly of this Nation. 8vo. Pr. 2s. 6d. Baldwin.

We have already given our opinion * more than once of the great utility of inland navigations. As the merit of the publication before us depends upon the truth and accuracy of the map, the mensurations, and the calculations it contains, of which we are no judges, we can therefore only again recommend the consideration of the subject, in the warmest manner, to the patronage of the public.

28. *A Brief History of the Kings of England, particularly those of the Royal House of Stuart, of Blessed Memory.* By Sir A. Welding, Bart. 8vo. Pr. 1s. Williams.

This is a republication of a most stupid invective, not only against the kings of the house of Stuart, but against all the kings of England. The supposed author, or a knight of a similar name, lived in the reign of James I. of England, and wrote a railing account of his court and person. The dunce of the present performance has adopted the similarity of name, and brought his history down to the Revolution; but it is very unimportant whether the name is fictitious or not, as the performance is certainly despicable.

29. *A Word to the Respectable Pro's and Cons, Ins and Outs, the Politicians, and Weekly Venders of Politicks in Great Britain.* 8vo. Pr. 6d. Fletcher.

We find nothing in this flimsy pamphlet which has not been a thousand and a thousand times repeated. The whole of it proceeds upon the stale topics of a people keeping within the bounds of their duty to government, of ministers consulting

* See Vol. XXI. p. 237.

the interests of the people, and of a sovereign having a just discernment in the choice of his ministers.

30. *An Apology for the Ministerial Life and Actions of a Celebrated Favourite.* 8vo. Pr. 1s. 6d. Pridden.

Whether this apology is real or fictitious, is of no great importance. It seems calculated to recommend two or three unpensioned writers to the notice of government.

31. *A Letter to the Rev. Mr. John Wesley, concerning his Inconsistency with himself. Occasioned by the Publication of his Sermon, Entitled, The Lord our Righteousness.* 8vo. Pr. 6d. Keith.

Mr. Wesley, in a sermon which he has lately published, has, it seems, maintained, that ‘the righteousness of Christ is imputed to all believers,’ and has declared, that ‘this is the doctrine which he has constantly believed and taught for near eight and twenty years.’ But having, in some former works, denied the doctrine of *imputed righteousness*, and called the expression a crude, unscriptural phrase, he is charged with inconsistency, and his contradictions are exhibited in opposite columns, by the writer of this letter.

Mr. Wesley is likewise accused of having farther declared, that ‘this is the same doctrine which Mr. Whitefield, Mr. Romaine, and Mr. Madan preach.’ Our author resents this insinuation, and assures him, that *they* differ from the notions which *he* has advanced, on this topic, as widely as the east is from the west; that while he, the said Mr. Wesley, ‘changes from wrong to right, and from right to wrong,’ these ‘worthy ministers’ unanimously maintain, that ‘both Christ’s active and passive obedience, as making one glorious, perfect righteousness, are imputed to a believer; that the one absolves him from guilt and condemnation, the other intitles him to life eternal; that, being invested with this spotless robe, God the father sees no spot in him, but accepts him, and loves him as though he had never sinned.’——

‘We really wonder,’ Mr. Wesley, that you should become a backslider, and a false brother; that you should reject this soul-reviving doctrine, and ‘feed your flock with Arminian husks,’ which are only fit for heretical swine, while ‘your real friend and humble servant,’ the author of this letter, ardently prays, that ‘your naked soul may be covered and adorned with the spotless robe of Christ’s matchless righteousness, that when the top-stone of salvation shall be brought forth, you may join with them who shall shout, *Grace! Grace! only Grace!*’

THE CRITICAL REVIEW.

For the Month of *June*, 1766.

ARTICLE I.

Travels through France and Italy. Containing Observations on Characters, Customs, Religion, Government, Police, Commerce, Arts, and Antiquities. With a particular Description of the Town, Territory, and Climate of Nice: To which is added, a Register of the Weather, kept during a Residence of eighteen Months in that City. By T. Smollett, M. D. In II. Vols. 8vo. Pr. 10 s. Baldwin.
[Concluded.]

AT the close of our review of this excellent work in our last number, we left the ingenious author at Nice; in the 25th letter, which opens the second volume, and which is dated from Nice, Jan. 1, 1765, we find him travelling from thence to Genoa. The Genoese territories begin at Ventimiglia, another town lying on the coast, at the distance of twenty miles from Nice, a circumstance from which it borrows the name. Having passed the towns of Monaco, Menton, Ventimiglia, and several other places of less consequence, that lie along this coast, we turned the point of St. Martin with a favourable breeze, and might have proceeded twenty miles further before night: but the women began to be sick, as well as afraid, at the roughness of the water; Mr. R—— was so discomposed, that he privately desired the patron to put ashore at St. Remo, on pretence that we should not find a tolerable auberge in any other place between this and Noli, which was at the distance of forty miles. We accordingly landed, and were conducted to the poste, which our gondeliere assured us was the best auberge in the whole Riviera of Genoa. We ascended by a dark, narrow, steep stair, into a kind of public room, with a long table and benches, so dirty and miserable, that it would disgrace the worst hedge ale-house in England.

Not a soul appeared to receive us. This is a ceremony one must not expect to meet with in France, far less in Italy. Our patron going into the kitchen, asked a servant if the company could have lodgings in the house, and was answered, "he could not tell, the patron was not at home." When he desired to know where the patron was, the other answered, "he was gone to take the air." *E andato a passeggiare.* In the mean time, we were obliged to sit in the common room among watermen and muleteers. At length the landlord arrived, and gave us to understand, that he could accommodate us with chambers. In that where I lay, there was just room for two beds, without curtains or bedsteads, an old rotten table covered with dried figs, and a couple of crazy chairs. The walls had been once white-washed; but were now hung with cobwebs, and speckled with dirt of all sorts; and I believe the brick-floor had not been swept for half a century. We supped in an outward room, suitable in all respects to the chamber, and fared villainously. The provision was very ill-dressed, and served up in the most slovenly manner. You must not expect cleanliness or conveniency of any kind in this country. For this accommodation I payed as much as if I had been elegantly entertained in the best auberge of France or Italy.

Is not this passage sufficient to cure our travelling gentry of their itch for novelties? novelties that afford nothing but a variety of wretchedness.

In the course of the doctor's letters, we cannot but lament the fate of the inhabitants of St. Remo, who, in the year 1753, made a stand for liberty against the Genoese. Our author informs us, that they have lately sent a deputation to Ratisbon, to crave the protection of the diet of the empire. This application possibly may arise from the notion the inhabitants still entertain with regard to the paramount power which the emperors of Germany claim over Italy.

After our author left St. Remo, he passed the Cape de Noli, 'where, says he, we followed the winding of the coast, into a small bay, and arrived at the town of Noli, where we proposed to pass the night. You will be surprized that we did not go ashore sooner, in order to take some refreshment; but the truth is, we had a provision of ham, tongues, roasted pullets, cheese, bread, wine, and fruit, in the feluca, where we every day enjoyed a slight repast about one or two o'clock in the afternoon. This I mention as a necessary piece of information to those who may be inclined to follow the same rout. We likewise found it convenient to lay in store of *l'eau de vie*, or brandy, for the use of the rowers, who always expect to share your comforts. On a meagre day, however, those ragamuffins

muffins will rather die of hunger than suffer the least morsel of flesh-meat to enter their mouths. I have frequently tried the experiment, by pressing them to eat something *gras*; on a Friday or Saturday; but they always declined it with marks of abhorrence, crying, *Dio me ne libere!* God deliver me from it! or some other words to that effect. I moreover observed, that not one of those fellows ever swore an oath, or spoke an indecent word. They would by no means put to sea of a morning, before they had heard mass; and when the wind was unfavourable, they always set out with a hymn to the Blessed Virgin, or St. Elmo, keeping time with their oars as they sung. I have indeed remarked all over this country, that a man who transgresses the institution of the church in these small matters, is much more infamous than one who has committed the most flagrant crimes against nature and morality. A murderer, adulterer, or f—m—te, will obtain easy absolution from the church, and even find favour with society; but a man who eats a pidgeon on a Saturday, without express licence, is avoided and abhorred, as a monster of reprobation. I have conversed with several intelligent persons on the subject, and have reason to believe, that a delinquent of this sort is considered as a lukewarm catholic, little better than a heretic; and of all crimes they look upon heresy as the most damnable.

We have selected those passages which exhibit the manners of mankind, preferable to those that describe the situations, bearings, and latitude of places, which may be found in every common book of geography. The author's account of Genoa is new and entertaining; but, after he leaves that city, we labour under no small concern for him, lest he should either be assassinated, or starved by the unwholesomeness of the provision he meets with; but above all, lest his neck should be broken by the awkwardness, and insufficiency of his carriages. In his twenty-seventh letter, we find a very entertaining account of Pisa and Florence; and how much reason an Englishman has to prefer the religion and country of Italy to his own, may be gathered from the following quotation.

‘There is a tolerable opera in Florence for the entertainment of the best company, though they do not seem very attentive to the music. Italy is certainly the native country of this art; and yet, I do not find the people in general either more musically inclined, or better provided with ears than their neighbours. Here is also a wretched troop of comedians for the bourgeois, and lower class of people: but what seems most to suit the taste of all ranks, is the exhibition of church pageantry. I had occasion to see a procession, where all the nobles of the city attended in their coaches, which filled

the whole length of the great street called the *Corso*. It was the anniversary of a charitable institution in favour of poor maidens, a certain number of whom are portioned every year. About two hundred of these virgins walked in procession, two and two together, clothed in violet-coloured wide gowns, with white veils on their heads, and made a very classical appearance. They were preceded and followed by an irregular mob of penitents in sack cloth, with lighted tapers, and monks carrying crucifixes, bawling and bellowing the litanies; but the great object was a figure of the Virgin Mary, as big as the life, standing within a gilt frame, dressed in a gold stuff, with a large hoop, a great quantity of false jewels, her face painted and patched, and her hair frizzled and curled in the very extremity of the fashion. Very little regard had been paid to the image of our Saviour on the cross; but when his lady-mother appeared on the shoulders of three or four lusty friars, the whole populace fell upon their knees in the dirt. This extraordinary veneration paid to the Virgin, must have been derived originally from the French, who pique themselves on their gallantry to the fair sex.

Amidst all the scenery of the Roman catholic religion, I have never yet seen any of the spectators affected at heart, or discover the least signs of fanaticism. The very disciplinants, who scourge themselves in the holy-week, are generally peasants or parties hired for the purpose. Those of the confrairies, who have an ambition to distinguish themselves on such occasions, take care to secure their backs from the smart, by means of secret armour, either women's boddices, or quilted jackets. The confrairies are fraternities of devotees, who enlist themselves under the banners of particular saints. On days of procession they appear in a body, dressed as penitents and masked, and distinguished by crosses on their habits. There is scarce an individual, whether noble or plebeian, who does not belong to one of these associations, which may be compared to the Free-Masons, Gregoreans, and Antigallicans of England.

Just without one of the gates of Florence, there is a triumphal arch erected on occasion of the late emperor's making his public entry, when he succeeded to the dukedom of Tuscany: and here in the summer evenings, the quality resort to take the air in their coaches. Every carriage stops, and forms a little separate conversazione. The ladies sit within, and the cicisbei stand on the foot-boards, on each side of the coach, entertaining them with their discourse. It would be no unpleasant inquiry to trace this sort of gallantry to its original, and investigate all its progress. The Italians, having been
accused

accused of jealousy, were resolved to wipe off the reproach, and, seeking to avoid it for the future, have run into the other extreme. I know it is generally supposed that the custom of choosing *cicisbei*, was calculated to prevent the extinction of families, which would otherwise often happen in consequence of marriages founded upon interest, without any mutual affection in the contracting parties. How far this political consideration may have weight against the jealous and vindictive temper of the Italians, I will not pretend to judge : but, certain it is, every married lady in this country has her *cicisbeo*, or *serviente*, who attends her every where, and on all occasions; and upon whose privileges the husband dares not encroach, without incurring the censure and ridicule of the whole community. For my part, I would rather be condemned for life to the galleys, than exercise the office of a *cicisbeo*, exposed to the intolerable caprices and dangerous resentment of an Italian virago. I pretend not to judge of the national character, from my own observation; but, if the portraits drawn by Goldoni in his Comedies are taken from nature, I would not hesitate to pronounce the Italian women the most haughty, insolent, capricious, and revengeful females on the face of the earth. Indeed their resentments are so cruelly implacable, and contain such a mixture of perfidy, that, in my opinion, they are very unfit subjects for comedy, whose province it is, rather to ridicule folly, than to stigmatize such atrocious vice.'

We are persuaded, after the very candid and judicious account which doctor Smollett gives of the statues and curiosities in the great duke's gallery at Florence, that the reader will be pleased with the frank, open, manner in which he mentions the celebrated statue of the Medicean Venus.

'With respect to the famous Venus Pontia, commonly called *de Medicis*, which was found at Tivoli, and is kept in a separate apartment called the *Tribuna*, I believe I ought to be entirely silent, or at least conceal my real sentiments, which will otherwise appear equally absurd and presumptuous. It must be want of taste that prevents my feeling that enthusiastic admiration with which others are inspired at sight of this statue: a statue which in reputation equals that of Cupid by Praxiteles, which brought such a concourse of strangers of old to the little town of Thespiaë. I cannot help thinking that there is no beauty in the features of Venus, and that the attitude is awkward and out of character. It is a bad plea to urge that the ancients and we differ in the ideas of beauty. We know the contrary, from their medals, busts, and historians. Without all doubt, the limbs and proportions of this statue are elegantly formed, and accurately designed, according to the nicest

rules of symmetry and proportion; and the back parts, especially, are executed so happily, as to excite the admiration of the most indifferent spectator. One cannot help thinking it is the very Venus of Cnidos by Praxiteles, which Lucian describes. "Hercle quanta dorsi concinnitas! ut exuberantes lumbi amplexantes manus implent! quam scite circumductæ clunium pulpæ in se rotundantur, neque tennes nimis ipsis ossibus adstrictæ, neque in immensam effusæ pinguedinem!" That the statue thus described was not the Venus de Medicis, would appear from the Greek inscription on the base, ΚΛΕΟΜΕΝΗΣ ΑΠΟΛΛΟΔΟΡΟΥ ΑΘΗΝΑΙΟΣ ΕΠΩΕΞΕΝ. *Cleomenes filius Apollodori fecit*; did we not know that this inscription is counted spurious, and that instead of ΕΠΩΕΞΕΝ, it should be ΕΠΟΙΗΣΕ. This, however, is but a frivolous objection, as we have seen many inscriptions undoubtedly antique, in which the orthography is false, either from the ignorance or carelessness of the sculptor. Others suppose, not without reason, that this statue is a representation of the famous Phryne, the courtesan of Athens, who, at the celebration of the Eleusinian games, exhibited herself coming out of the bath naked, to the eyes of the whole Athenian people.

As we are by no means disposed to plunder this work, we cannot in conscience give more extracts from it, and therefore shall conclude with a few general observations. It is with the greatest pleasure that we see a spirit for discouraging foreign manufactures prevail in the British court and legislature. We cannot, however, entirely applaud our country upon the success of those patriot efforts. There is a certain fashionable levity perpetually struggling, not only against law, but religion itself; and we may even add, such is the unbounded good-nature of the English, that their minds often revolt at acts which carry with them the appearance of compulsion and penalties. We are not sure whether a strong prepossession does not lie against power itself. The English, however, with great good-nature, have excellent sense; they are open to conviction, and may be reasoned out of their prejudices. The work before us is calculated for that purpose: it is formed upon no hypothesis, but experiment. A man of sense, divested of partiality, reasoning with freedom and candour upon every occurrence, and without the smallest temptation to be biased, exhibits a naked view of objects and characters, and such a view as must endear England to Englishmen. In short, we hazard nothing in saying, that a work of this kind does more service to Great Britain than fifty acts of parliament for prohibiting French fripperies and foreign commodities, or even forbidding the exportation of fools, fops, and coxcombs.

II. *The English Connoisseur: containing an Account of whatever is curious in Painting, Sculpture, &c. in the Palaces and Seats of the Nobility and principal Gentry of England, both in Town and Country.* II Vols. 8vo. Pr. 5s. Davis.

WE have long wished to see a work of this kind executed by the hand of a master. The author of the publication before us seems, in the preface prefixed, to be sensible of the difficulties attending it. In their present state, these volumes are very little more than catalogues, or rather a collection of catalogues, but very unequally executed; and it is plain that the collector, whoever he was, has a particular attachment to the Leasowes, the seat of the late William Shenstone, Esq; where he dwells rather longer than is consistent with the haste he discovers in his other visits. We shall transcribe the following descriptions, as specimens of the work, though we cannot answer for their originality.

‘ BANQUETTING HOUSE, WHITEHALL.

‘ Part of the celebrated Inigo Jones’s magnificent plan for a royal palace. This august building has three stories. The lowest has a rustic wall, with small square windows, and by its strength happily serves for a basis to the orders. Upon this is raised the Ionic, with columns and pilasters, and between the columns are well-proportioned windows, with arched and pointed pediments. Over these is placed the proper entablature; and on this is raised a second series of the Corinthian order, consisting of columns and pilasters like the other. From the capitals are carried festoons, which meet with masks and other ornaments in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade with Attic pedestals between, which crown the work. Every thing in this building is finely proportioned, and as happily executed. The projection of the columns from the wall, has a fine effect in the entablatures, which being brought forward in the same proportion, gives that happy diversity of light and shade so essential to fine architecture.

‘ The cieling is finely painted by Rubens. The design is the Apotheosis of king James I. and is esteemed one of Rubens’s most capital performances. It has been repaired by Kent.

BARBER’S HALL,

‘ On the west side of Monkwell Street, is another of the works of that great architect Inigo Jones, and is a masterpiece in its kind: that elegant simplicity which characterises all his

works giving the spectator the highest satisfaction. It consists of a spacious hall, a court-room, theatre, library, and other commodious offices. The court-room has a fretwork cieling, and is also adorned with a capital picture of king Henry VIII. giving the charter to the company, by Hans Holbein. The character of his Majesty's bluff haughtiness is well represented, and all the heads are finely executed. The physician in the middle, on the king's left hand, is Dr. Butts, immortalized by Shakespeare. The picture has been retouched. The theatre contains four rows of cedar seats, one above another, in an elliptical form, and the roof is an elliptical cupola; this room is adorned with a bust of king Charles I. the figures of the seven liberal sciences, and the twelve signs of the zodiac, the skins of a man and woman on wooden frames, the figure of a man flayed, the skeleton of an ostrich, a human skeleton with copper joints, and five other skeletons of human bodies.'

The Church of ST. MARY LE BOW, in Cheapside,

' Was built by the great Sir Christopher Wren, and finished in 1673. It is a handsome structure, and is much admired for the elegance of its steeple. The tower rises square from the ground to a considerable height, but with more ornament as it advances. The principal decoration of the lower part is the entrance, which is a noble, lofty, and well-proportioned arch, on two of the sides faced with a bold rustic, and raised on a plain solid course from the foundation. Within the arch is a portal of the Doric order; the frize ornamented with triglyphs, and with sculpture in the metopes; over this arch is an opening with a small balcony, which answers to a window on the other face. The first stage is terminated by an elegant cornice, over which again rises a plain course, where a dial projects. Above this in each face, is a large arched window, with coupled Ionic pilasters at the sides, near the corners. The cornice over these windows supports an elegant balustrade, with Attic pillars over the Ionic columns, supporting turrets, each composed of four handsome scrolls, which join at the top, where are placed urns with flames.

' From this part the steeple rises circular. There is a plain course to the height of half the scrolls, and upon this are raised a circular range of Corinthian columns, while the body of the steeple is continued round and plain within them. These support a second balustrade, with very large scrolls extending from it to the body of the steeple. Above these is placed a series of Composite columns, and from the entablature rises another set of scrolls, supporting the spire, which rests upon four balls, and is terminated by a globe, whence rises a fane in the form of a dragon.

dragon. The whole spire is, indeed, a master-piece in a peculiar stile of building.'

We have selected these passages, because the originals are accessible to every reader. We heartily wish the author success in the prosecution of his design; but we think mere names of pictures and paintings cannot convey much information to the public. Were the capital beauties and defects (for even the best paintings are not without them) pointed out in a judicious manner, a work of this kind would be of national importance, and do honour to the kingdom. We make no doubt but this compiler, if he is industrious in his researches, may furnish out a third volume, containing as many capital pieces as those mentioned in his two first.

III. *The Difference between Words esteemed Synonymous in the English Language; and the proper Choice of them determined: together with so much of Abbé Girard's Treatise on this Subject, as would agree with our Mode of Expression. Useful to all who would either write or speak with Propriety and Elegance. In Two Vols. 2mo. Pr. 6s. Doddsley.*

WE can by no means think this author equal to the task he undertakes, which requires the most critical discernment. It must, however, be considered, that he is *splendide mendax*, for we have known few critics write nonsense with a better grace. We shall give the reader, as a specimen, the very first article of his work, in which we think he has been highly unfortunate.

'To Abandon,	To Relinquish,
For sake,	Desert,
Leave,	Quit.

'The words *abandon* and *leave* imply involuntary acts; the words *for sake*, *relinquish*, and *desert*, those that are voluntary.

'To *abandon*, is more applicable to things; *leave*, to persons. He was under a necessity of *abandoning* his possessions, and compelled to *leave* his friends.

'To *for sake*, implies leaving in resentment or dislike; to *relinquish*, quitting any claim to; to *desert*, leaving meanly or treacherously.

'Being treated with disrespect, we are apt to *for sake* even the person whose cause we were studious to espouse. Every honest man, finding his plea not backed by justice, would readily *relinquish* his claim, and even make his competitor a recompence adequate to the expence and trouble he had put him to. It is

an act of the greatest baseness to *desert* one's friend in time of distress.

' To *quit*, implies the breaking off from, and may be either voluntary or involuntary.

' When he had acquired by trade sufficient to support himself for the remainder of his life, he prudently *quitted* his business. Being overpowered by superior strength, he was obliged to *quit* his hold.

' We should by no means *abandon*, while we can keep possession, nor *leave*, while we are able to stay; we should not *for-sake* without sufficient reason, nor are we bound to *relinquish*, but when our title is bad; no colour of excuse can be alledged for *desertion*, nor should we ever *quit*, with a view of laying hold again.'

The distinction which this author introduces between voluntary and involuntary acts, is, we think, not only arbitrary, but absurd, and false in fact. Where is there an expression more common, than to say, Such a man *abandons himself* to all manner of wickedness? Can such an act be termed *involuntary*? The same observation may be made with regard to the word *leave*. How common is it to say, that God Almighty *leaves* a man to himself; or that such a man *leaves* his lawful wife for a whore?

The author is equally unhappy in his second article.

' To *Abdicate*,
Renounce,
Resign.

' To *abdicate* is an involuntary act; *renounce* and *resign* are voluntary.

' *Abdicate* more particularly relates to a throne; *renounce*, to matters of religion; *resign*, to employments.

' King James the second *abdicated* the throne of England, when he could keep possession of it no longer. Many persons, through conviction of mind, have formally *renounced* the errors of the church of Rome. We frequently *resign* our employments, through a desire of retirement.

' To *abdicate* a crown, is ever looked upon as disgraceful; to *renounce* a religion, as honourable, when done through the prevalence of truth; and to *resign* an office, as noble, when generously given up in favour of another, and with the approbation of the person we serve.'

A man who writes in this manner, can have no idea of the propriety of the English language. The word *abdicate* is the very reverse of his definition of it; and no true Revolutionist ever understood king James's *abdicating* his throne, in any other light than that he abandoned it when he might have kept it.

We apprehend there is not a word in the English language better defined than *abdication*; for if it could have been proved at the time of the Revolution, that king James the second *abdicated* the throne of England when he could keep possession of it no longer, the difficulty of filling up the throne must have proved next to unsurmountable. We shall not multiply our observations of the same kind that occur in almost every page of this work, to which is prefixed a flimsy ridiculous preface from the French, no way applicable to the English language.

IV. *The Contemplation of Nature: translated from the French of C. Bonnet, of the imperial Academies of Germany and Russia, the Royal Academies of England, Sweden, and Lyons, the Electoral Academy of Bavaria, of that of the Institution of Bologna, Correspondent of the Royal Academy of Sciences, and of the Royal Societies of Montpellier and Gottingen. In two Vols. 12mo. Price 6s. Longman.*

THE contemplation of nature is, without doubt, the most rational and entertaining employment of which the human mind is capable; and the author of this performance is deservedly ranked among the most distinguished of modern naturalists. Hence the reader might reasonably suppose this book to be a work of great value: nevertheless, he will learn from the preface, that it is a juvenile production, which, upon a late perusal, the author had condemned to the flames, as being much inferior to his other works. A kind friend, however, saved the victim; and the reluctant parent at last consented to usher the bantling into the world.

The whole work is divided into twelve parts. The first part contains reflections on the universe in general; its immensity, beauty, harmony, &c. The second treats of the relative perfection of beings; the third, of their gradual progression; the fourth continues the subject; the fifth considers the various relations of terrestrial beings; the sixth proceeds to vegetable œconomy; the seventh treats of animal œconomy; in the eighth is considered the animal œconomy in insects; part nine continues the subject of the preceding; the tenth presents a parallel between plants and animals; and the industry of animals is the subject of the eleventh and twelfth. These twelve parts are each subdivided into a number of short chapters, containing a considerable variety of instructive reflections on different facts and observations in natural history. As it is impossible to collect the author's sentiments on so great a variety

riety of subjects, or to give our readers any notion of what they may expect to find in these volumes, we shall only select from different parts of the work a few passages, so as to convey some idea both of the author and translator's manner.

Of the Vine-Fretter.

' You have frequently seen little flies fastened in great number to the upper extremities and leaves of plants, and twist them round in various forms: these are vine-fretters, whose species are almost as numerous as those of vegetables, and whose remarkable properties are multiplied in proportion to the attention we pay them. They bring forth living young ones. Their births are easy to trace, there needs only good eyes and a little patience. Take up a little one as soon as it is produced; inclose it immediately in the most perfect solitude, and in order to be the better assured of its virginity, carry your precautions to a degree of scrupulousness; be with respect to it a more vigilant Argus than the fabulous one. When the little recluse has acquired a certain growth, it will begin to have young, and after some days, you will find it amidst a numerous family. Make the same experiment on one of the individuals that you have tried on its chief: the new hermit will multiply like its *father*, and this second generation, brought up in solitude, will not prove less fruitful than the first. Repeat the experiment from one generation to another; abate nothing of your cares, your precautions, your suspicions; proceed, if your patience will permit you, to the ninth generation, and they will all present you with fecund virgins. After these experiments so decisive and reiterated, you are easily persuaded that there is no distinction of sex in vine-fretters. What indeed would be the use of such a difference among a people, where all the individuals are constantly sufficient for themselves? Natural history is the best logic, because it best teaches us to suspend our judgment. Vine-fretters are really distinguished by sexes, and their amours are the least equivocal of any in the world. I do not know whether there are in nature any males more amorous than they. What then is the use of coupling between insects that multiply without its assistance? Of what service can an actual distinction of sex be to real androgynes. The clearing up of this point depends on another singularity afforded us by these little animals. During the summer season they are viviparous; they all bring forth living young. Towards the middle of autumn they become oviparous; they all then lay real eggs, which are hatched at the return of spring. The males begin to appear exactly at the time the females begin to lay. There are always found in the bodies of the females,

males, eggs and young ready to be produced. The young then were originally inclosed in eggs. During the fine season they are hatched in the belly of the mother, and are brought into the world alive. Plants at that time furnish them with proper nourishment. The developement depends ultimately on nutrition: vine-fretters that are produced alive, are more unfolded in the matrix than those which are brought forth inclosed in eggs. The former then have received a nourishment in the matrix. Had not coupling, then, for its primary end, the supplying the defect of this nourishment in such germs as were not to be hatched till after they had issued from the belly of the mother?"

We shall next transcribe the chapter upon ants, as it may tend to remove an almost universal mistaken opinion of some thousand years standing, concerning the foresight and provident industry of those insects.

'How astonishing must the activity of these laborious insects be, by which they are enabled to collect the materials necessary for the construction of their nest! Behold their sagacity in uniting together, and assisting each other in scooping out the earth, in order to transport to their habitation bits of herbs, straw, scraps of wood, and other bodies of the like kind, which they employ in their work. They seem only to pile it up in heaps at random; but under this apparent confusion is couched art and design, which is perceived upon a secret examination. Under this little heap, of which their lodging consists, and whose form facilitates the passage of the water, are discovered galleries, which communicate with each other, resembling the streets of a little city. We are particularly struck with the solicitude of ants for their nurslings, with the care they take to convey them in proper time from one place to another, their nourishing them, and causing them to shun every thing that may prove hurtful to them. One cannot but admire the readiness with which they withdraw from danger, and the courage they shew in defending them. An ant has been seen, after being cut asunder in the middle, to transport eight or ten of its nurslings, one after another. They seek their provisions at a great distance from their abode. Various paths, which are often very winding and intricate, terminate at their nest. The ants pass over them in rows, without ever missing their way, any more than the republican caterpillars. Like the latter they leave tracks wherever they pass. These are not discernible to the eye; they are much more sensible to the smell; and it is well known that ants have a very penetrating one. However, if we draw a finger several times backward and forward along the wall, by which
the

the ants pass and repass up and down in rows, they will be stopped on a sudden in their march, and it will afford some amusement to observe the perplexity they are in.

• The foresight of ants has been greatly celebrated. Near three thousand years ago it was remarked, that they amassed provisions for the winter; and were skilful in building magazines for containing the grain they had collected during the fine season. It would seem that these magazines must be altogether useless to them, inasmuch as they sleep during the whole winter, like dormice, and many other animals. A small degree of cold would be sufficient to benumb them. We may conclude thence that they have no use for these pretended magazines; and consequently do not build them. The corn they convey with so much activity to their dwelling, is by no means intended by them for food; but consists only in simple materials, which contribute to the construction of their edifice, in the same manner as little bits of wood, straw, &c.'

This extract, we apprehend, will be sufficient to give our readers an idea of the author's manner of treating his subject. The book is not to be considered as a system of natural history, but as containing a great variety of curious facts, most of which may be found dispersed in other authors. Monsieur Bonnet himself informs us in his preface, that we are to consider this work as a kind of abridgment of, or introduction to, his other writings; and that it is in fact nothing more than a superficial survey of nature. As to the translation, we cannot possibly pronounce it elegant. The style is frequently poor, and the sentences injudiciously turned; and yet, upon the whole, many of our translators from the French write worse English.

V. *The Elements of Clock and Watch-work, adapted to Practice. In two Essays.* By Alexander Cumming, Member of the Phil. Soc. Edinb. 4to. Pr. 15s. Millar. [Concluded]

IN our Review for last month, we gave a specimen of this performance, so far as relates to the improvement of clocks *without increase of expence*: we now come to the improvement of such clocks as are intended for the most accurate purposes.

Here the author begins with an examination of such means as have heretofore been used for diminishing friction and the influences of the oil: he seems not to approve the use of friction pullies; and says, that the method used by Mr. Huygens of having his marine clocks wound up every half minute, may be of some small advantage in clocks that remain in their place,
but

but of none in portable machines or whatever construction. He next describes the operation and nature of pallets he had seen with Mr. John Harrison, and Mr. Hindley of York, in neither of which the use of oil was necessary; but though he allows this contrivance to be very ingenious, he says, that the performance with such pallets can never be perfect, owing to the number of springs, and the recoil, that are inseparable from this construction. He expatiates warmly in favour of the *dead beat*; that in practice it has hitherto been loaded with disadvantages; that a fair comparative trial would evince its superiority to the *recoiling principle*; and gives several reasons why no trial hitherto made could be decisive.—This enquiry into the nature of pallets appears to us very ingenious and useful; but however true the conclusions, experiment must bring the strongest conviction in matters so very intricate and little cultivated.

Mr. Cumming next describes a construction of pallets, with which the theory and practice of the dead-beat will exactly correspond.—These pallets are of a very ingenious construction, and we believe them useful: the following note we insert for the curious.—“Such pallets I finished in the year 1763, for a clock which I had the honour of making for the king; for journalizing all the changes that happen in the height of the mercury in the barometer, which it does in such a manner, that a person who has not seen a barometer for the whole year, may, by inspecting its dial, know with the greatest ease and certainty, not only what changes have happened on any day of the year; but also, every one change that exceeds the hundredth of an inch, which happens in the whole year, with the day and hour, as well as the particular manner in which each did happen.”—

Our author concludes the improvement of clock movements with the description of a construction of pallets yet more perfect, the properties of which we shall give in his own words—“These pallets correct all the irregularities of action in the mainspring, wheels and pinions, or any other irregularities that can possibly happen in the movement, *from any cause whatever*; though the causes of such irregularities should altogether escape the attention of the artificer.” He considers no further improvement in clock movements necessary; shews, that any motion of the point of suspension will alter the natural times of vibration of a pendulum, more than if its length had undergone an alteration equal to the space described by the point of suspension; and how this evil may be avoided: he reduces all the contrivances that have been used for correcting the effects of heat and cold, on the pendulum rod, to two classes; and shews that all such thermometers as belong to the one of those classes, must

must ever have an imperfect effect : that in some cases, wooden pendulum rods may be advantageously applied, and that the performance of the clock may be hurt, by wholly correcting the effects of heat and cold on the pendulum rod : that the mercurial pendulum must ever be too quick in its effect ; that square bars of metal, closely fitted together ; or hollow cylinders ; can never have a perfect effect : that the gridiron pendulum and Mr. Ellicott's is superior to any other contrivance yet produced for this purpose ; and that by removing some imperfections in the present construction of Mr. Ellicott's, it may be rendered superior to any that has yet appeared, and equal to any that can be produced.

Mr. Cumming, lastly, enquires into the effects that any change of density in the air, would have on the times of vibration of clock pendulums ; which subject he introduces thus :—" Having shown above, how to render the *maintaining power* perfectly uniform ; the point of suspension *immoveable* and the length of the pendulum *invariable* ; such changes as happen in the density of the air, seem now *the only remaining cause* that can alter the length or time of vibration."—In treating this matter, he observes, that any change of density in the air, has two separate effects on pendulous vibrations, the one arising from its weight independent of its resistance ; the other, from the resistance independent of the weight : that the former *only*, affects the times of vibration in the cycloid ; but that both take effect and correct each other in circular arcs.'—Though we are not fully satisfied, that those two effects of the air do in circular arcs *exactly* ballance each other, we doubt not, that in the case here stated they render such vibrations as are performed in the arc of a circle, preferable to those performed in the cycloid, or in any other curve yet investigated.

On the whole : we meet with more ingenious remarks and matter of improvement in this first essay, than could reasonably have been expected in an art so long practised by men whose great genius, knowledge, and abilities, have justly rendered this kingdom famous for the many accurate performances of this nature it has produced. We must also do the author the justice to say, that his manner of treating the subject, and his competitors for fame, shows a degree of candour oftener to be wished for than met with ; and though we could wish for the satisfaction of the curious, as well as for the sake of improvement, that the several articles here treated were confirmed by experiment ; we cannot deny the truth of what he says in the end of his conclusion to this essay, " But prudence forbids an attempt that requires so much time, expence, and application."

We hope our review of this first essay will be considered as a sufficient specimen of the whole performance. We have purposely omitted entering into an analysis of the second, not as inferior in merit to the first, but because it would have trespassed on the limits of our review; and because the subject, however curious and useful in itself, can only prove interesting to a very few of our readers; nor do we apprehend that the fullest review would sufficiently satisfy those for whose perusal these essays are intended.

VI. *A Large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Containing the Testimonies of Heathen Writers of the Third Century, and to the Conversion of Constantine, the first Christian Emperor. Vol. III. By Nathaniel Lardner, D. D. 4to. Pr. 10s. 6d. Buckland.*

THIS learned and laborious compiler having, in two preceding volumes, collected the testimonies of all the Jewish and heathen writers of the first and second century, concerning the christian religion, now proceeds, to give an account of all the heathen authors who have taken notice of the christians, from the beginning of the third century, to the conversion of Constantine, the first christian emperor.

As this collection contains every imperial edict, every inscription, and every observation, which are to be found in pagan authors, relative to christianity, it exhibits a view of our religion, according to the representation of its adversaries, in its primitive state.

In this volume we have an account of all the persecutions endured by the christians, from the year 202, when the emperor Severus published his edict against them, to the year 312, or 313, when Constantine and Licinius put an end to the persecution begun by Dioclesian.

The first writer of the third century, mentioned in this collection, is Diogenes Laërtius. By a paragraph in this author, Dr. Lardner attempts to illustrate the inscription of the altar *To the unknown God*, which St. Paul observed at Athens.

In the life of Epimenides, Laërtius informs us, that the Athenians, by the direction of an oracle, sent for Epimenides to purify, or expiate their city, when they were afflicted with a pestilence. Epimenides, when he came to Athens, took several sheep, some black, some white, and then let them go, where they would, directing those who followed them, when any one should lie down, to sacrifice it *τω προσηκοντι Θεω*.

In the Latin version these words are rendered, *To the God next the place*. Dr. Drake, in a Latin sermon, published at Cambridge, in 1724, translates them, *To the proper God, to whom that affair belonged; to him, whoever he was, who should remove the inflicted pestilence*.

Dr. Doddridge, reciting this paragraph in his notes upon Acts xvii. understands the direction to be, when the sheep lay down, to sacrifice them *to the God, near whose temple or altar they then were*.

Our author proposes the following interpretation. ‘Epimenides took with him up to the Areopagus, several sheep, *some black, some white*. And when he let them go, he directed, that each one, when it lay down, *should be sacrificed to the God, to which it appertained, or belonged*, ut eam maclarent Deo, ad quem pertineret. Black sacrifices were offered to some gods, white to others. Epimenides knew not, by what god the pestilence had been inflicted upon the Athenians. When he was desired to purify the city, in order to its deliverance, he chose out sacrifices of different kinds, black sheep, and white sheep; and led them up to the Areopagus. And from that place, the citadel, or the seat of the senate, and of the court of judicature, he sent out the sheep, as in the name of the whole city and commonwealth, to be sacrificed, in order to appease the offended deity, whoever he was. A sheep with a black fleece, when it lay down, was to be offered to a deity, who delighted in such sacrifices. A sheep with a white fleece was to be offered to a deity, to whom white sacrifices were acceptable. By this means he hoped to ingratiate the offended deity, whoever he was.’

This interpretation supposes, that *each* black and white sheep appertained to *one* particular deity; which is absurd. The translation of Dr. Drake is the only account of this affair, which suggests any reason for an altar being inscribed to *an unknown God*.

It follows in Laërtius. “And so the plague ceased. Hence it has come to pass, that to this present time may be found in the boroughs of the Athenians, anonymous altars, a memorial of the expiation then made.”

Supposing these altars were erected in the time of Epimenides, they must have stood, when St. Paul was at Athens, about 650 years; and 800, when Diogenes Laërtius wrote; which is hardly credible.

M. Le Clerc says, that though the inscription was in the plural number, St. Paul was in the right to allege it in the singular number. But it is not to be supposed that St. Paul, in a public court, would allege an inscription which had no existence.

ence. What our author says is confirmed by several writers, that the inscription was in the singular number, as St. Paul quotes it. But as there were several altars at Athens, or near it, ascribed to the unknown God, it was natural, he thinks, for Pausanias, and other writers, to call them *altars of unknown gods*.

In the twenty-fifth chapter we have the following account of Alexander Severus: This emperor, whose reign began in the year 222, as we learn from Lampridius, one of the Augustan writers, was favourable both to Jews and christians, and had a respect for Jesus Christ. He had two private chapels, one more honourable than the other. In the first were placed the deified emperors, and also some eminently good men, and among them Christ, Abraham, and Orpheus. Some other things of a like kind may be seen in this chapter, which are of use to shew, that the christians were then well known, and that their innocence, or freedom from licentious principles, and great crimes, was manifest. This emperor, he observes, deserves to be commended for his moderation, and the justness of his sentiments.

In the twenty-sixth chapter the author cites and examines a passage of Lactantius, in which we are informed, that the famous lawyer Domitius Ulpianus, about the year 222, in his book of the duty of a proconsul, made a collection of all the edicts of former emperors against the christians.—This treatise of Ulpian is lost.

The twenty-seventh chapter contains the testimony of Dion Cassius. In this writer, Dr. Lardner observes, we have a testimony to that important event, the destruction of Jerusalem, and the conquest of Judea by Titus and Vespasian. We have also a testimony in the same author of Domitian's persecution, and Nerva's favourable regard for the christians.

The persecution under Maximin the Thracian, and the character of the emperor Philip, are the subjects of the two following chapters. In the latter our author, in opposition to Baronius, Huetius, and others, proves that Philip was not a christian.

In the thirtieth, thirty-first, thirty-second, and thirty-third chapters he relates the persecutions of Decius, Gallus, and Valerian; and examines an observation of Amelius, a Platonic philosopher, on the Gospel of St. John.

In the thirty-fourth chapter he considers the celebrated encomium which Longinus has bestowed on the Jewish legislator; and subjoins a remark, communicated by the ingenious Mr. James Merrick, on a fragment ascribed to that eminent critic, in which a testimony is given to St. Paul's abilities as an orator.

The clause, however, relating to the apostle is looked upon by Fabricius as a forgery, and our author seems to be of his opinion.

As the famous passage in which Moses is applauded, is abruptly introduced in the midst of a discourse on the writings of Homer, we have been sometimes inclined to suspect its authenticity. But we shall not here contend for a notion which is probably groundless. We shall leave the point to be discussed by any hypercritic who shall think it worthy of a formal disquisition.

The testimony of Numenius, a Pythagorean philosopher of Apamea, in Syria, is considered in the thirty-fifth chapter. The saying of this writer, *What is Plato, but Moses in Greek?* is well known, and recorded in several ancient authors; but the time of Numenius is uncertain. Nor is it clear that he has at all referred to the affairs of christians, or their scriptures.

We shall give our readers the substance of the four subsequent chapters in the words of the author.

‘ The emperor Aurelian reigned from 270 to 275. Flavius Vopiscus, one of the Augustan writers, has preserved a part of a letter, written by him to the senate, at the beginning of his reign, in which the christians are expressly mentioned. Which shews, that the christians were then well known to the Roman emperors, and to the Roman senate, and to all men.

‘ A like observation (if it is of any importance) may be made upon a story, told by Lampridius, concerning a design, which Heliogabalus had formed, of uniting the religion of the Jews, and the Samaritans, and the devotion of the christians in the worship of the god to whom he was priest.

‘ In this period were several learned men, who wrote against the christians, and the christian religion. One of whom is Porphyrie. He was born about the year 233. We have placed him as flourishing in the year 270. He was disciple of the celebrated Plotinus, and was himself a learned man, and a philosopher of the first rank. He published many books, some of which are still extant. His work against the christians consisted of fifteen books, and seems to have been prolix, and carefully studied, and filled with a great deal of learning, and the quotations of divers authors not now extant. Rufinus calls him a determined enemy of Christ, and says he did his utmost to overthrow the christian religion by his writings. His objections against christianity were in esteem with heathen people for a great while, as we learn from Augustin, and others. And his memory was in abhorrence with christians, for the bitterness, with which he had opposed them. His work was a violent attack upon our Scriptures, both of the Old and the New Testament :

Testament : as we can perceive by the fragments of his work still remaining in Christian writers, who have quoted him. At the same time they are a testimonie to them. They bear witness to their antiquity, and to the great esteem, which they were then in with christians. And if his work were still extant, it might be of farther use to us in that respect, and upon some other accounts. I have made a large collection of the remaining fragments of his work : to which I refer my readers, without adding any more observations here. But the work, called *the Philosophie of Oracles*, which has been quoted by some, as his, I take to be a forgerie. And I have assigned my reasons at large for that opinion.

‘ At the beginning of Diocletian’s persecution, about the year 303, another published a work against the christians. He is mentioned by Lactantius. We do not know his name. But he likewise was by profession a philosopher. His work was writ in an insinuating manner, making fair pretences of good will to the christians, that he might recover them from error, and deliver them from the sufferings, to which they were exposed by a worship contrarie to the laws. It seems to have been a large volume. For it consisted of *three books*. Lactantius flights it. But this philosopher’s objections may have been sufficient to affect many of the common people among the Gentiles. And if it were now extant, it would be a great curiosity.

‘ About the same time another work was writ against the christians by Hierocles, a man of learning, and a person of authority and influence, as he was a magistrate. It was in two books. Nor did he take upon him the character of an enemy to the christians. He aimed rather to be esteemed a kind and friendly counsellour and adviser. He was well acquainted with our scriptures, and made many objections against them : thereby bearing testimonie to their antiquity, and to the great respect, which was shewn to them by the christians. For he has referred to both parts of the New Testament, the Gospels and the Epistles.

‘ And by Diocletian’s edict the christian scriptures were ordered to be burnt, when their temples were demolished. It was the first order of the kind. It shews, that our scriptures were then well known, and that the Gentile people were sensible of their importance. Whether Hierocles was the adviser of that order, we cannot say.

‘ He did not deny the truth of our Saviour’s miracles. But in order to weaken the argument, which the christians formed from them, in proof of our Saviour’s divine authority and mission, he set up Apollonius Tyanaeus, as a rival, or superior

to him. But it was a vain effort. We still have the life of Apollonius, which Hierocles made use of writ by Philostratus. We are therefore able to pass a judgement upon his argument. And we can discern it to be very weak. For the works there ascribed to Apollonius, are not equal to our Saviour's miracles, nor comparable with them. Nor are the things ascribed to Apollonius writ in a credible manner. And moreover, the historie of him, which Hierocles made use of, was not writ till more than a hundred years after his death.'

In the fortieth chapter, Dr. Lardner has given a general account of the persecution under Dioclesian; the most remarkable events of which he has taken from Eusebius, Lactantius, or Cæcilius, or whoever is the author of the book concerning the deaths of persecutors. He has likewise taken notice of the several edicts which were then published against the christians, and the edicts published in their favour by Constantine, Licinius, and others.

The last chapter contains some general observations upon the state of christianity under the heathen emperors.

'Eusebius, he says, in his Ecclesiastical History, does not number the great afflictions which the christians had endured. But he has mentioned eleven persecutors, though the persecutions of some of them may have been of but short duration. The persecutors mentioned by Eusebius, are these: Nero, Domitian, Trajan, Mark Antonin, Severus, Maximin the Thracian, Decius, Gallus, Valerian, Aurelian, Diocletian, and his colleagues.

'Christianity, from the time of its first appearance in the world, was all along in a state of persecution, till the conversion of Constantine.

'Nevertheless, after all, it is not to be supposed, that persecution was always violent, and uninterrupted. There might be some abatements of those troubles, and some seasons of rest and peace. What they were, may be collected from what we have seen in this, and the preceding volumes. And I shall here reckon them up in a summarie manner. We reckon, that Nerva was favourable to them, who, when he repealed the other acts of Domitian, repealed also his law against the christians. His successor Trajan published an edict against the christians, which, as has been often hinted already, never was abrogated, but continued in force as long as heathenism subsisted in the Roman empire. Nevertheless we can perceive, that in the reigns of Adrian, and Titus Antonin, there were some edicts, or rescripts, which were favourable to them: though during those very reigns, many christians still suffered in almost every part of the empire. They also received some favour and
indulgence

indulgence from Alexander Severus, and Philip. They might also enjoy peace and tranquillity in the reigns of Commodus and Caracalla, who did not much concern themselves about the affairs of religion. The first years of Valerian, and the reign of Gallienus, after Valerian's captivity, were favorable to them: as likewise the former part of the reign of Diocletian, when the Roman empire was disturbed by enemies on every side.'

At the conclusion of this period, christianity may be said to have surmounted all opposition, to have evinced the divinity of its origin, and the propriety of this prophetic parable: *The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.*

VII. *Jewish Antiquities: or, a Course of Lectures on the three first Books of Godwin's Moses and Aaron. To which is annexed, a Dissertation on the Hebrew Language. By the late Rev. David Jennings, D. D. In II Vols. 8vo. Pr. 10s. 6d. Johnson.*

THESE lectures were originally composed by the learned author for the use of his pupils, and are now published for the service of those who study divinity, or have a desire to obtain an intimate acquaintance with the sacred writings. Many passages in the Old and New Testament are here illustrated, and many more may be explained, by a judicious application of that knowledge of Jewish antiquities which is comprized in these volumes.

The author has generally confined his enquiries to those customs and opinions which are found in Scripture, for the understanding of which, besides carefully examining and comparing the accounts given by the sacred writers, he has consulted a great variety of antient and modern authors. On some occasions he has called in the assistance of Jewish Rabbies; but in matters of consequence he has paid very little deference to their authority; which is an instance of his judgment. For in regard to antient facts, and explications of Scripture, these writers are mere drivellers. Maimonides, Aben Ezra, and Abarbanel, are the most eminent of this class, and almost the only persons among them who discover a judicious and rational turn of thinking. Of Maimonides in particular, it is said, that he was the first Jew who ceased to trifle, *qui desit desipere*. But even these authors, though more respectable than most of their

brethren, come too late to have much stress laid upon their report, concerning the sentiments and practices of the antient Jews, if not supported or countenanced by Scripture, or by some other writers of more antiquity, and greater authority than themselves.

Though the author chose to execute his design upon the plan of the three first books of Godwin's *Moses and Aaron*, his work does not consist of detached remarks on the text of that writer, but of distinct and complete dissertations on the subjects which Godwin has discussed, and on some others which he has omitted; so that it is not necessary to have recourse continually to Godwin, in the perusal of these volumes, which must have been the reader's disagreeable task, if this work had been a collection of short notes and observations. But though it is not requisite frequently to turn to Godwin, in perusing this work, for a complete view of the subject, yet, if the correspondent chapters in the two treatises are read in conjunction, we shall see reason, on the comparison, to entertain a higher opinion of the industry and judgment with which Dr. Jennings has executed his design.

In one or two places the judicious editor, Mr. Furneaux, has added from Godwin, or from Hottinger's notes, what seemed necessary to complete the author's discourse; and has all along inserted the passages of Scripture, which in the manuscript were only quoted by chapter and verse.

The writers from which the author has collected his materials are carefully cited, for the benefit of those who are disposed to consult the authorities on which he relies, or the books in which the same subjects are more fully considered. For want of producing his authorities, Lewis's *Jewish Antiquities*, which are otherwise valuable, are very unsatisfactory to a man who is desirous, not only to know what has been said, but by whom it has been said, and what credit it deserves.

The author of these lectures has chiefly confined his disquisitions to the three first books of Godwin, because they comprize almost all the subjects which relate to the sacred or ecclesiastical antiquities of the Hebrews, and which are peculiarly requisite to the understanding of the Jewish, and consequently, in some measure, the Christian scheme of theology.

This piece of Godwin, stiled *Moses and Aaron*, the method of which Dr. Jennings chose to follow, has been commented upon by a variety of authors. One of the most judicious, who have favoured the world with their lucubrations, is Hottinger. There are two sets of annotations in manuscript; one by the learned Witsius, which he read to his students in the university of Leyden; a copy of which was in the hands of Dr. Jennings,
who

who has made use of it in some few instances. Another annotator, whose performance is yet in manuscript, was the learned Mr. Samuel Jones of Tewksbury. His work, of which there are several copies extant, is written in neat Latin, and contains some valuable remarks. The editor has taken two or three observations from this writer, which he has occasionally inserted. But this work of Dr. Jennings's surpasses the performances of both these learned authors in many respects, particularly as it is more extensive, and contains the opinions and improvements of later writers.

The first book contains an account of the Hebrew government under all its revolutions; the kings, priests, prophets, and all other civil and ecclesiastical officers and sects among the Jews; the second, a description of the temple, synagogues, schools, and other remarkable places; the third, an account of their days, weeks, months, years, festivals, &c. To this work the author has subjoined a dissertation on the antiquities of the Hebrew language, the antient character, and the Masoretic points.

VIII. *A Defence of Revelation in general, and the Gospel in particular; in Answer to the Objections advanced in a late Book, entitled, the Morality of the New Testament digested under various Heads, &c. &c. and subscribed, A Rational Christian.* 8vo. Pr. 4s. Sandby.

THE unbeliever and the deist have often attempted to invalidate Christianity by argument and free enquiry; but, instead of detecting any exceptionable circumstances, they have convinced the world that it stands on solid principles, and discovers additional beauty in every critical examination. The books which have been published in favour of infidelity have been of real service to the Christian revelation, by employing several excellent writers in its defence, who have set the evidence of its divine authority in a clearer and stronger light than ever, and removed every material objection.

A late writer, who styles himself a *Rational Christian**, has attempted to prove, that Jesus Christ was not a publisher of any revelation, properly speaking; nor taught any thing more than reason itself teaches; and that whatever we find in the books of the New Testament more than this, was either added to his genuine doctrines by the original writers, without autho-

* See the Critical Review for April 1765.

rity from him, or has proceeded from the interpolations and forgeries of later times.

The author of this Defence has undertaken to refute these principles; first, by proving their flagrant absurdity, and the utter impossibility of their being true; and afterwards, by examining distinctly all the arguments which are produced in their support.

With this view he closely and eagerly pursues the adversary through all his involutions; and, with great acuteness and dexterity, exposes the fraudulence of his reasoning, and the futility of his objections.

Our readers, we apprehend, will not expect an abstract of what he has advanced on every point he undertakes to examine. Few, perhaps, have read the treatise to which this is an answer; and almost every one knows the general arguments which have been urged against the Deists in defence of revelation. Many of these are necessarily repeated in this performance, on which account it will appear, in some measure, too minute and tedious to the learned reader.

As a specimen of his abilities in removing the difficulties which occur in the sacred writings, take his account of the contest between the apostles Peter and Paul, at Antioch. St. Paul's relation of it is as follows.

‘When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews; why compellest thou the Gentiles to live as do the Jews? &c.

The author of the *Morality of the New Testament* alleges the fact here related, in the first place,—“as a further proof that
“human errors have been blended with the pure word of God;
“as contained in the sacred volume; and that every part of
“it” (the New Testament as we now have it) “was not given
“by divine inspiration and authority.”

The author of this Defence replies, ‘What can possibly be more ridiculous than this? If the fact here related really happened as St. Paul has related it, and the author has not even suggested that it did not, but supposes that it did, and objects to Peter on this very account; how can this relation prove, either that the New Testament is corrupted, or that St. Paul did not write under the influence of divine superintendency? As far

far as the facts related in the New Testament are concerned; the divine influence could have nothing more to do, than to suggest when necessary, such facts as there was cause for relating; and to prevent the apostles from relating any that had happened, in a manner different from that in which they did happen. To suppose therefore, as the author does, that the fact here concerned is related as it really happened; and yet to allege this relation of it, as a proof that the New Testament is corrupted, or at least that St. Paul did not write under the restraining influence of divine superintendency, is a method of arguing, of which the author, upon second thoughts, will be not a little ashamed.

But he further objects, that this inconsistency between the conduct of Peter and Paul, is a proof that the apostles could not be a set of men chosen by God to teach his will to mankind, and acting under his immediate influence and direction; because such inconsistency observable in them, must have a tendency to prevent the spreading of Christianity: and that it is evident, that either Peter or Paul acted improperly on this occasion, and consequently that one or the other was not then inspired. From all which the inference he would draw is, that neither can what they have written in the books of the New Testament be relied on, as coming from persons who wrote under the superintending guidance of the spirit of God.

Now the truth is, we have no reason to suppose that either of the apostles did act by inspiration in this affair; because it was a matter in which there was no necessity for their being inspired, though they were really chosen by God to teach his revealed will to mankind.

To qualify them for this office nothing more was necessary, than that they should be secured from teaching any doctrine, or recommending any practice, as obligatory on the disciples, and as coming from God, which they were not commissioned so to teach and recommend. In matters of mere prudence and discretion they might still be left to the guidance of their own judgment; and such a matter that before us most undoubtedly was.

The whole affair, as we learn from St. Paul's account of it in his Epistle to the Galatians, compared with the fifteenth chapter of the Acts of the Apostles, was this.

A great dispute had been raised at Antioch, by some Jewish converts; who had insisted, that it was necessary for the Gentile converts to be circumcised, and to observe the ceremonial of the Jewish law. To put an end to this dispute, Paul and Barnabas had been sent from Antioch to the apostles at Jerusalem; where, in a meeting of the apostles, held on purpose

to

to consider this point, it had been publicly and finally determined, that this compliance of the Gentile converts with the Jewish law was not necessary. At this meeting Peter had been one of the principal speakers in support of this determination; so that it is certain, Peter's sentiments that it was *not* necessary for the Gentile converts to comply with the Jewish ceremonial, must have been authentically known to all the disciples at Antioch, from the time that Paul and Barnabas had returned thither, with the authoritative decree of the apostles from Jerusalem, upon the point.

‘ Soon after this Peter himself went to Antioch; and agreeably to those sentiments he had expressed in the late meeting of the apostles, he even himself laid aside the observation of the Jewish distinctions, and ate and conversed freely with the Gentile converts there.

‘ But when, soon after, some Jewish converts came thither from James at Jerusalem; having, as it should seem, some reason to apprehend, that *his own* omission of the *legal observances*, as he was the apostle of the circumcision, might give offence to them; and thus in the end be productive of some new contention between the two sets of disciples; he then left off eating with the Gentile converts, and associating with them; and again observed the distinctions of the Mosaic law.

‘ In this Peter did nothing unlawful, nothing but what every Jew was universally permitted to do; and the circumstances in which he did it were manifestly such, that it is evident he could have no other design in it, than to prevent mischief and dissension, between the Jewish converts who were come from Jerusalem, zealous for the law, and the Gentile converts of Antioch.

‘ But it happened, that the step which Peter took, merely it seems as a prudent compliance, was followed, in consequence of his example, not only by the Jewish converts, among whom was even Barnabas himself, Paul's own companion in preaching the Gospel; but by some even of the Gentile converts likewise: perhaps upon some confused supposition, that it was a commendable, though not a necessary compliance in them. To prevent the evils therefore, that might by degrees have arisen, from suffering such a practice to take place; which might at length have produced opinions inconsistent with the freedom and universality of the Gospel dispensation; Paul thought it necessary to remonstrate to Peter, that the effects which had eventually arisen, from the compliance he had himself adopted, would in the end prove prejudicial to the common cause, the propagation of the true knowledge of the Gospel.

‘ Such

‘ Such was the inconsistency in question, if it may be called an inconsistency, between Peter and Paul. The step Peter had taken was a mere prudential compliance, with which inspiration had no concern ; perfectly innocent in itself, and as far as we can judge well designed ; though in the event it proved, or perhaps was only likely to prove, productive of an inconvenience which he, it seems, did not apprehend.

‘ Peter acted upon this occasion, as the whole circumstances of the case seem to shew, on the self-same motives that Paul himself always acted upon ; and in particular, when on account of the Jewish converts, he himself publicly went thro’ all the legal rights of purification at Jerusalem ; and, more especially, when he even circumcised Timothy, as an expedient step to render *his* preaching more successful among the Jews ;—Though he refused to do the same by Titus, when it was required as a *necessary* act.

‘ All that Peter did, on this occasion, as far as appears, was the abridging himself of a liberty, which he not only might have used, but then actually had used, in that very place ; merely for the sake of preserving peace, and avoiding offence. His sentiments, that such a compliance with the Mosaic law was *not* necessary, were so authentically known, both from the public part he had taken in the council at Jerusalem, and from his not having observed it even himself upon his coming to Antioch ; that it was very natural for him to suppose his own compliance with the Jews, who came from Jerusalem, could not lead any one into a mistake, either with respect to the thing itself, or his own motive for so complying with them. It happened otherwise, his example had an influence, which might in the end have been productive of ill effects ; St. Paul represented this to him ; and, from any thing that appears, we have no reason to doubt, but that upon this expostulation Peter took whatever steps were proper to prevent the future mischiefs, which Paul apprehended.

‘ But possibly the author may be inclined to ask, Why Peter himself did not take proper notice of the accidental inconvenience which was likely to arise, from his originally well meant compliance with the Jews ; and act as was proper upon it ; without staying till he was called to account for it by Paul ? To which enquiry, for want of explicit information, I can only give him this conjectural answer ; that perhaps he saw no ground to apprehend any ill consequence ; perhaps none had yet followed, till the very time when Paul, (who as apostle to the Gentiles would naturally be most observant of whatever concerned them) thought it necessary to speak to him. Or it is possible, however improbable, that, through a weak-

ness in his character, the apparent influence of his example might be too flattering to his disposition, and prevent him from attending properly to the ill consequences it might in the end have been the occasion of producing. And should the author upon this be disposed to reply, that it is not to be supposed a person employed by the special providence of God, could ever be left exposed to the influence of any such human weakness, as might lead him to do, what might at all retard the spreading of a true knowledge of that gospel he was employed to preach (which is the author's objection) I must take leave to ask, in return, by what means he is enabled to point out exactly, what the wisdom of God may permit in such a case, and what it may not? I must ask, upon what principles he can prove, that if God of his pure goodness employs any one to deliver a special message to mankind, he is obliged at the same time so wholly to over-rule his natural freedom, as to prevent the accidental influence of any human weakness, which may at all remotely affect the spreading of his gospel? If he can prove this, let him inform us how God can, as he most notoriously does, grant eminently superiour natural and acquired endowments to many, who, by making an ill use of those peculiar advantages, have greatly contributed to lessen the influence, and retard the progress, of natural religion and moral virtue? Can God be less concerned for the progress of moral virtue, than for that of any particular Revelation, which he may graciously make to mankind, principally for the sake of promoting natural religion and moral virtue? If the goodness of God is, as it manifestly is, consistent with one of these dispensations, much more must it be with the other likewise.

‘ But besides, I must ask yet again, whether all the inconveniences which could possibly have arisen from Peter's conduct in this instance, had not Paul interposed, were not as effectually prevented by the interposition of Paul, as they could have been by the due observation of Peter himself? And why therefore might not the wisdom of God permit the weakness of Peter, if it was weakness, to appear as it did, and be corrected in time by the vigilance and prudence of Paul, as well as prevent Peter's weakness from appearing by a previous secret influence from above? Nay, was not the comprehensive nature of the gospel scheme, as opposed to the confined peculiarity of the Jews, rendered even much more conspicuous at that time, by this public interposition of Paul, thus watching over it, than it would have been, if this occasion for Paul's public interfering with Peter had not been permitted to arise? To all which it should be added, in the last place, that permitting this public dissention, as far as it may be properly styled a dissention, to
take

take place between the two leading apostles; to one of whom was committed in a more distinguished manner, the conversion of the Jews, and to the other that of the Gentiles; must have afforded at that time, when the real circumstances of the case were notorious, a strong circumstantial proof, that the apostles were not deceivers, jointly carrying on a concerted imposture; but sincere and honest revealers, in their several provinces, of that gospel they were both divinely commissioned to preach.

‘ As to the author’s assertion, “ That this incident made a “ considerable breach between Barnabas and Paul;” all that need be said to it is, that the assertion is absolutely false. Paul and Barnabas, we are expressly informed, continued still together, preaching the gospel at Antioch; and were still so good friends, that Paul proposed to Barnabas, after this had happened, that they should set out together to visit all the places where they had planted the gospel.

‘ Nay, we are explicitly informed, that the dissension which arose between them, was wholly owing to a quite different cause; to Barnabas’s choosing to take Mark with them, when Paul thought him improper to be taken, on account of his having left them in a manner Paul disapproved upon a former occasion.

‘ And what now must we be forced to think of our author, as a *rational inquirer*, but more especially as a *rational Christian*; who, in order merely to vilify the apostles, has boldly asserted as true, what the passage referred to explicitly tells him is utterly false. Happy would it be for him if, in this instance, either his Christianity, or even his morality, was secure from just suspicion or reproach.’

In the course of these remarks, the author takes occasion to vindicate the Mosaic account of the molten calf, against the objections of Mons. Voltaire, by shewing that the history of that affair contains nothing but what is in every respect possible, or rather nothing but what might very naturally happen on that occasion.

The public, if we may be allowed to form a conjecture, from a similarity of style, is indebted for this performance to the ingenious author of “ An Enquiry into the Divine Mission “ of John the Baptist and Jesus Christ.”

IX. *Letters from Emerance to Lucy. Translated from the French of Madame Le Prince de Beaumont. In II Vols. 12mo. Pr. 5s. Nourse.*

THE histories contained in these Letters are so various and complicated, if not confused, that they scarcely admit of our giving even their outlines. The two ladies mentioned in the title-page appear as the heroines of the fable. Lucy marries the old marquis de Villeneuve preferably to his son, who proves to be a rake and a scoundrel, and she is happy in her choice. The history of Emerance contains the very quintessence of romance—*Unus et alter—assutur pannus.*—There is not an incident that ever fell from the pen of Scudery, Behn, Richardson, Fielding, and all the numerous tribe of romancers and novelists, which does not present itself in some shape or other within the compass of these two volumes; but, to the praise of the author be it said, they are so judiciously introduced, and so artfully disguised, that it is with difficulty we know them again. The summary of Emerance's history is as follows:

She was the only daughter of a poor nobleman, who left her mother a widow. While Emerance was very young, she was pressed by her mother to marry an ugly old fellow, one de Marfin. From this match, however, she was privately dissuaded by a faithful nurse, who had a daughter about sixteen that lived in a convent. This daughter is sent for to be a companion to Emerance, to whom she is introduced under the name of Annet; and Emerance is wonderfully delighted with her company. To avoid the odious marriage, the two friends make an elopement; but this same Annet proves to be the young marquis of Sainville, who had seen and fallen in love with Emerance, and had prevailed with the nurse to introduce him to her as her daughter. When the two fugitives were out of danger, Sainville, whose father was a man of high quality, acknowledges his imposture, marries Emerance, and carries her to reside at Paris till his father should be reconciled to the match. They lived there very retiredly; Sainville improv'd himself wonderfully in his learning; the life of the young couple was extremely happy; but Sainville durst not divulge his marriage to his father, who was a very inflexible man, and lived at Turin. In the mean while, Emerance is brought to bed of a daughter; and now comes the hurlothrumbo part of the story, which the fair author shall relate in her own words.

'More than two years passed rapidly away, and Sainville, to move his father's compassion in my behalf, determined to present

present my daughter to him. I had not the fortitude to agree to this : I thought if I lost sight of my child, that I should be totally deprived of it, and he could not prevail upon me to give it up. He was then obliged to take other measures. He had a respectable friend at Paris, in whom the old marquis placed an entire confidence ; and he undertook to bring him over to our interest. This friend was one of those sensible philosophers who value vulgar opinions as they deserve to be valued. Far from seeking to mortify Sainville by unseasonable reproaches (as there could be no other remedy for the evil, if it was an evil, than the annulling of a marriage which this worthy friend thought to be valid in the sight of God) he gave him all the consolation in his power, and desired to see me. After some visits, he told me, at parting, that I was such a woman as he would wish for his own son if he had one, and that his impatience to confirm, and secure our union, would engage him to take a journey to Turin to reconcile the marquis to a fault which was attended with such agreeable consequences. However consolatory these promises might have been, we saw him depart with terror, and waited with trembling the event of his negotiations. Sometimes we flattered ourselves that we were on the brink of happiness ; at others we thought we heard an angry judge reproach us for rebelling against the sacred authority of parents. Alas ! my friend ! it was not from that quarter the dreadful accidents were to come which overwhelmed me in those misfortunes of which I have not yet seen the end.

‘ You remember I had taken a nurse for my daughter. This woman was so well-natured, and so fond of the child, that I was unwilling to wean the little creature, which (for reasons not unknown to you) we called Annette. Besides the goodness of her disposition, this nurse was a very agreeable woman. Her husband, who was a man of bad conduct, had run in debt, and left her in great misery ; she was so grateful for the little kindnesses she had received from me, that she was quite happy when she found she was to continue with the child. But not many days had passed before she came to me with tears in her eyes, and desired to be dismissed. Surprised at her tears and her request, after the satisfaction she had expressed, I insisted on knowing the occasion of this. She made some difficulties, but finding that I should accuse her of ingratitude, she told me that for some months she had been exposed to the importunities of Dubois. The wretch having lost all hope of gaining her by kindness, had recourse to violence : but as she was a stout woman, she escaped his brutality, and bore on her face the marks of his violence ; for it had been covered with blood. My husband, whom I acquainted with the crime of his valet de cham-

bre, was justly irritated at the attempt, and forgetting that a master loses the right of correcting a servant, whom he has made the minister and confidant of his passions, he reproached Dubois for his impudence, and threatened to dismiss him. The valet insolently answered, that he had as much right to gratify himself as his master, that I was nothing more than his mistress, and that his pretended marriage with me was nothing but a farce, which did not distinguish me from other kept women: for, added he, your father will consider and treat it as such, when he shall be acquainted with your conduct.

‘ Upon any other occasion, the fear of this villain’s discoveries might have prevailed on Sainville to stifle his resentment, but he had the same day received a letter from his friend, in which he informed him, that he had overcome the marquis’s anger; and that he had desired to be acquainted with the real circumstances of this adventure—That, in consequence of this, he should go himself to Nice, to get intelligence concerning my family and elopement; and if, said this worthy friend, you have told me nothing but the truth, we shall have a meeting at Paris, where you will receive your dear Emerance from the hand of your father. Sainville, assured of the marquis’s indulgence, did not restrain his anger against Dubois, but drove him out immediately, without troubling himself about his insolent menaces. A second letter informed us, that the marquis, satisfied with the informations he had received, consented to our union, and that we should see him in a few days. This news was received with transport, and my husband being desirous that my first appearance should be striking, would have me magnificently dressed. It was about the time of St. Laurence’s fair, and I had determined to go to the palace to make choice of some dresses for myself and for my daughter—The marquis proposed that we should take the fair in our way from the palace, and I agreed to it. As he would not have me appear in public before the arrival of his father, he put up the blinds of the coach we had hired for these two expeditions; and, upon our arrival at the fair, we ordered the coachman to wait. We staid an hour at the fair, and when we returned it was impossible to find him. After he had been several times called, we got into another hackney coach that had plied us, and drew up the blinds, not for fear of being seen, for it was now growing dark, but because the evening was cold; and as it was a long way to Vaugirard-street, we were not surprised to be so long upon the road. At the same time, we were so taken up with the marquis’s arrival, whom we expected in three days, that we did not at first perceive that the coach was got off the stones. My chambermaid, who accompanied us, made the observation.

observation. The marquis opened one of the windows, and perceived through the dusk some men on horseback, who threatened to shoot him in the coach, if he made the least motion. At first, he thought that they were robbers, and offered them all he had about him. It is not your purse that we want, said one of them ; be still, or the life of your lady is at stake. Nothing but a menace of that kind was capable of making Sainville acquiesce ; for, otherwise, he would not have regarded the danger. We went on about a quarter of an hour, and then our escort made the chambermaid alight, and left her in the middle of the road. Two men masqued then got into the coach, and renewed their menaces, swearing that they would fire upon me, if we spoke a single word. We perceived that they had put fresh horses to the carriage by the expedition with which we travelled all night. During this whole time our attendants did not utter a single word. But when the break of the day discovered me half dead in the arms of the marquis, they desired me to take courage, and assured me I should come to no harm. About five in the morning we stopped at a byehouse, where we were offered some refreshments. I have not told you what I suffered during that cruel night : but you may suppose it, and, at present, I dare say that you experience some part of those pains and anxieties I then felt. The greatest of all was that I could not speak to my husband—He pressed me all along to his bosom, and I perceived his heart beat in so violent a manner, that I thought it would have burst through his breast. All the comfort and encouragement that embraces could give he gave me. I at first refused what was offered me in the house where we stopped ; but a look from Sainville giving me to understand that we should not sink under our misfortunes, I took some nourishment : this seemed to satisfy our attendants, one of whom assured me, that they had no orders to attempt our lives, unless we should oblige them to use violent measures, and that we were at liberty to speak. They afterwards conducted us to a kind of barn, where, having secured the door, they left us. Even this little consolation was something : after mutually deploring our distress, we naturally considered who could be the authors of this violence. Had I been carried off alone, I should have been afraid that one of those wretches who stop at nothing to gratify their appetite, had marked me for his prey ; but then they had retained my husband, whom they could have dismissed as easily as they did my chambermaid. This circumstance confounded us ; and we then concluded that the marquis de Sainville had deceived his friend, and had pretended to forgive his son only to make his revenge more sure. A long imprisonment in order to extort

our consent to the dissolution of our marriage, we thought was the worst we had to fear. Our constancy offered us a certain remedy; since it would weary out the cruelty of our persecutor. These reflections would have afforded us some consolation, had not the fate of our child created those miserable anxieties which nothing could appease, and which cannot be conceived till they are felt. You, my dear Lucy, will soon become a mother, and you will then have an idea of what we suffered. What should become of that poor infant? The barbarous man who tore it from our tenderness, would he have any pity for a child of his own offspring? Would it not be sacrificed as an obstacle to his detestable designs? This was a circumstance in which we could find no consolation, and this alone was the painful object of our thoughts, during the five days, or rather the five nights, of our dreadful journey; for at day-break we were always conveyed into bye-places, where they most commonly kept us out of sight: but as to the rest they treated us civilly, and permitted us to converse. This conduct confirmed us in our opinion, that the old marquis had procured us to be carried off—You too make the same conclusion, madam; but you are mistaken, and must be undeceived.

‘ I told you that my husband, confiding in the indulgence of his father, had dismissed Dubois. The wretch left us in the utmost rage, and was determined to revenge himself in our destruction. While he was meditating how he might execute his purpose, he met one of his friends who had applied to him to procure him a place at the time when he was sure of his own. This fellow told him that he had entered, two days before, into the service of the baron de compté of Nice, whose name was De Marfin. At that word, Dubois conceived hopes of our ruin. He waited upon my old lover, told him the circumstances previous to our flight, and part of those that followed: but he neither spoke of the rank of the marquis, nor of the marriage he had contracted with me. In short, he represented me as a woman lost to virtue, who was kept by a giddy young fellow of no name. He concluded with assuring him, that if he would accept of his services, he would find means to put me into his hands; and that he might engage him to it the more readily, he exaggerated the improvements that time had made in my person, boasted of my wit, and was successful enough to rekindle that passion he had so long and so obligingly entertained. De Marfin promised the wretch a large reward if he could execute what he had proposed; and Dubois determined to take advantage of the first moment of my husband’s absence to carry me off. He kept up a correspondence with my cook, to whom he had promised marriage, and the
poor

poor wretch, seduced by that promise, agreed to let him into the house unknown to any person, and at what hour he should think proper. He had got every thing ready for the execution of his design, which was to be within two days ; when he learned from this girl his accomplice, that we had agreed to go to the palace, and from thence to the fair. Upon this discovery, he changed his plan : he watched us, followed us, took away the coach in which we went, as well as every other, except that which he had provided us, and which, therefore, we were under a necessity of taking.

‘ This, my dear, was what I never suspected, and what I did not learn till a long time after. On the sixth day of our journey, about seven in the morning, our guards stopped in a desert place at a little distance from the sea, and ordered us to alight. Resistance would have been vain. The marquis, as usual, alighted first, to give me his hand ; but no sooner was he out of the coach than three of the wretches seized him, while the two others at the door prevented my coming out. Surely, my dear, grief is not a mortal disease, seeing I survived that dreadful moment. I saw my husband basely bound, and gagged to prevent his cries. One of the brutes thrust his handkerchief into my mouth, and all I could do was to stretch forth my hand to the wretched Sainville, who having nothing at liberty but his eyes, made use of them to tell me his despair. I saw him carried into a boat, notwithstanding the furious efforts he made to disengage his hands from those that bore him ; and the moment he was in it I saw it pushed from the shore with a rapidity that tore my heart. What happened afterwards I cannot tell : a swoon that lasted several hours rendered it unnecessary for the wretches about me to prevent my putting an end to my life ; for I had several times attempted to throw myself down from the coach. When I recovered my senses, I found myself in a bed, surrounded by several women, who in vain endeavoured to soothe my distraction ; so violent was it that it drove my reason from its seat, and for two years I had the happiness to be insensible of my misfortunes. At the beginning of the third year a violent fever brought me to the brink of the grave : I was let blood almost to the last drop, and when my life seemed ready to expire with another sigh, the ETERNAL PROVIDENCE, in his gracious pity, restored at once both my reason and my health.’

Various are the adventures which Emerance encounters after this. She finds herself tenderly treated by the superior of a hospital to which she was carried. It appears that she and her husband had been kidnapped by her former lover, Marsin, and his brother, who was a sea-officer ; and both of them be-

lieving Sainville to be an adventurer, or what is called a knight of industry, the officer carries Sainville to Canada in his own ship. Marfin the lover died of remorse when he discovered the truth, but left Emerance a handsome legacy. The reader needs not doubt of the agonies which she underwent at the loss of her husband and her child; and it is sufficient for us to say, that after a most amazing variety of adventures she meets with them both, and the work, at its conclusion, makes all parties very happy. Besides the principal history, several episodical characters and adventures are interwoven.

Though this performance, we believe, is sincerely meant to serve the cause of virtue, yet it is not void of a vein of fanaticism. This, however, is more excusable in a religion which has superstition and delusion for its foundation, than it would be if the writer had professed herself a member of the church of England, or any rational protestant sect.

X. *The Virtuous Widow: or, Memoirs of the Baroness De Batteville. Translated from the French of Madame Le Prince De Beaumont. 12mo. Pr. 3s. Nourse.*

THIS is another production of Madam Beaumont's, written nearly in the same manner as the former.—The story is as follows: It is the fate of the baroness de Batteville to love and be beloved by a man, M. D'Essart. Both are pinks of perfection in body and mind; yet neither of them was destined to the enjoyment of each other; for when the baroness became a widow, though their mutual passions were as strong as ever, and nothing could prevent their union, yet so very self-denied is this *virtuous widow*, that, suspecting her daughter, whom she had by the baron, to have a sneaking sort of a kindness for her lover, she in a manner compels them to unite in marriage; a conduct which, we apprehend, could be dictated only by that fanaticism which we remarked in the preceding article.

Before we take leave of this author we cannot help observing, that in all her works we scarcely meet with the character of a real man and woman, as they come from the hands of nature, with passions to influence, and reason to direct them. Her agents are all superior beings, either divine or diabolical; they observe no medium in their conduct, nor are they composed of flesh and blood. Every little surprize throws them into tremblings, faintings, convulsions, and it requires all the art of friends and physicians to bring them from the gates of death. Every feeling they have puts their frame in agitation, harrows up their souls, and for some time deprives them of the

use of reason. Upon parting, tho' for ever so short a time, with a parent, friend, or a lover, they are so prodigal of their tears, that all the moisture of the other parts of their body pours from their eyes. In short, the scenes they exhibit are not such as happen in common life; and we cannot recommend the perusal of such novels to persons of either sex who have the misfortune to be of a solitary cast, or to have weak nerves.

XI. *The Vicar of Wakefield: a Tale. Supposed to be written by Himself. In II Vols. 12mo. 2d Edit. Pr. 6s. F. Newbery.*

THE following is the advertisement prefixed to this very singular novel;

'There are an hundred faults in this Thing, and an hundred things might be said to prove them beauties. But it is needless. A book may be amusing with numerous errors, or it may be very dull without a single absurdity. The hero of this piece unites in himself the three greatest characters upon earth; he is a priest, an husbandman, and the father of a family. He is drawn as ready to teach, and ready to obey; as simple in affluence, and majestic in adversity. In this age of opulence and refinement whom can such a character please? Such as are fond of high life, will turn with disdain from the simplicity of his country fire-side; such as mistake ribaldry for humour, will find no wit in his harmless conversation; and such as have been taught to deride religion, will laugh at one whose chief stores of comfort are drawn from futurity.'

OLIVER GOLDSMITH.

—But why, it will be asked, did the doctor break off so abruptly, and not proceed to give his reasons for publishing a thing to which he foreboded so unfavourable a reception?—That query he himself can best answer; and therefore to him we refer it. We are willing at the same time to believe, that whatever those reasons were, they had a much more solid foundation than his apprehensions; the early call for a second edition being a pretty strong presumption that these last were but indifferently grounded.

This author seems to us to possess a manner peculiar to himself; it is what the French would term *naïveté*. Now and then, when he means to rise, he indulges a little to antithesis and ornament, of which he shows himself sufficiently capable: but simplicity is his characteristic excellence. He appears to tell his story with so much ease and artlessness, that one is al-

most tempted to think, one could have told it every bit as well without the least study; yet so difficult is it to hit off this mode of composition with any degree of mastery, that he who should try would probably find himself deceived: *Imitabilis illa quidem videtur esse existimanti*, says an able judge, *sed nihil est experiēti minus*. That our novellist never falls into real negligence we dare not take upon us to affirm: it is certain, we have heard his best friends complain of his not doing justice to his own abilities by an adequate exertion of them. There is *something* about genius (we know not how to name it) that often occasions a particular propensity to remit its labours. Who can forbear to regret, that he who wrote the Traveller should not write much more, and in the same spirit?—Now that we mention our author as a poet, we cannot withhold our warmest praise from the ballad which he has favoured us with, in the first volume of the work before us. It is an exquisite little piece, written in that measure which is perhaps the most pleasing of any in our language, versified with inimitable beauty, and breathing the very soul of love and sentiment.

We find nothing in this performance to turn the attention upon the writer, or to inflame the passions of the reader; as we see daily practised by the common herd of novelists. Genuine touches of nature, easy strokes of humour, pathetic pictures of domestic happiness and domestic distress, (a happiness proceeding from innocence and obscurity, and a distress supported with resignation and cheerfulness) are some of the methods here made use of to interest and move us. If it be objected, that there is not a sufficient variety of character, or a larger display of what is called Knowledge of the world, it is to be remembered that the whole is supposed to be written by the Vicar himself; a man acquainted indeed with books, but in many particulars a stranger to men; of primitive manners, and an unsuspecting mind; living in the country, and confining his views to his family, his function, and his farm. As he is the principal figure, the scenery should be in proportion simple, unstudied, and unadorned. Piety and fortitude, a glowing benevolence, an uncommon share of parental fondness, with some vanity and more credulity, were to be represented in their natural workings, within a sphere which the *design* would not permit to be extensive; and the skill of the painter, we apprehend, was to appear by producing a strong effect from a piece in which simplicity must still predominate. Nor will it, we think, be denied, that the characters introduced are well marked and properly supported, and that there are occasionally
interpersed

interpersed many pertinent and useful observations, drawn from life, and directed to the heart.

Sir William Thornhill in disguise is a very original picture, and out of it a very amiable one. His worthless nephew we are prompted to detest and scorn throughout. Jenkinson too is a great rascal in his way, more extraordinary than the other, but less pernicious, and in the end susceptible of remorse; for which reason we are less offended with him, and at last pardon him. The affectation and folly of Mrs. Primrose divert us. As to the daughters and the boys, it is impossible not to be affected with the various play of their youthful passions. Sophia is a sweet girl. Poor Olivia! Honest Moses, and Dick, and Bill, cannot be forgotten. One passage in particular, where the two last are more immediately concerned, we must not pass unnoticed. When an unforeseen difficulty had started about lodging Mr. Burchell, all the beds of the house being already taken up by the family, and it being too late to send him to the next alehouse; little Dick offered the stranger his part of the bed, if his brother Moses would let him sleep with him; to which Bill instantly subjoined, that he would give Mr. Burchell his part of the bed, if his sisters would take him to theirs. 'Well done, my good children (cried the Vicar) hospitality is one of the first Christian duties. The beast retires to its shelter, and the bird flies to its nest; but hapless man can only find refuge from his fellow-creatures. The greatest stranger in this world, was he that came to save it. He never had an house, as if willing to see what hospitality was left remaining among us.—Deborah, my dear, give these boys a lump of sugar each; and let Dick's be the largest, because he spoke first.' We should be insensible not to pity George, and admire Miss Wilmott. But above all, who can help being delighted with the good Vicar for his sincerity, his hospitality, his fervent and overflowing affections, his divine propensity to forgiveness and reconciliation, his unaffected magnanimity in deep affliction, and his exemplary moderation when restored to affluence and joy?—But pray, Dr. Goldsmith, was it necessary to bring the concluding calamities so thick upon your old venerable friend; or in your impatience to get to the end of your task, was you not rather disposed to hurry the catastrophe?—Be this as it may, we cannot but wish you success, being of opinion, upon the whole, that your tale does no little honour to your head, and what is still better, that it does yet more to your heart.

XII. *Memoirs of the Marchioness of Pompadour, written by herself. Herein are displayed the Motives of the Wars, Treaties of Peace, Embassies, and Negotiations, in the several Courts of Europe: the Cabals and Intrigues of Courtiers; the Characters of Generals, and Ministers of State, with the Causes of their Rise and Fall; and, in general, the most remarkable Occurrences at the Court of France, during the last twenty Years of the Reign of Lewis XV. Translated from the French. II Vols. 12mo. Pr. 6s. Vaillant.*

THOUGH there is great reason to doubt this being the genuine production of Madame de Pompadour's pen; the many anecdotes relating to the court of Versailles; the striking pictures that are every where drawn of the leading courtiers, statesmen, and warriors of the French nation; in a word, the general acquaintance which *this author* constantly manifests with the most elevated personages, and remarkable characters of that gay nation, plainly indicates, that *he* must at least have been well acquainted with the *theatre of action*, and the *dramatis personæ*.

The style of the original, which we have perused, is correct and elegant; the animadversions frequently just, and the deductions often ingenious and conclusive. A strong partiality, nevertheless, reigns throughout in favour of the French nation, to the prejudice of the English; though the author is tolerably severe upon his own countrymen; but this is not the case when they are put in competition with any other people. We shall, for the satisfaction of the reader, select a few short passages that will, we imagine, support our opinion in both respects.

‘ Robert Walpole, then the ruling minister in Great Britain, was all for peace, as understanding nothing of war. Every minister in Europe (as a man of great wit, who often came to me at Versailles, pointed out to me) has his peculiar talents, according to which he gives the bias to public affairs. Walpole's system was, that the power of Great Britain lay in trade, and that such a nation is to keep clear of sieges and battles.

‘ The king shewed me several of that minister's letters to Cardinal Fleury. In one he says,

“ I engage to keep the parliament to a peaceable disposition, if you will bridle the martial ardour of your people; for a minister in England cannot do every thing,” &c. &c.

‘ In another,

“ I have a deal of difficulty to keep our people from coming to blows; not that they are bent on war, but because I am for preserving peace; for our English politicians must be ever skirmishing, either in the field or at Westminster.”

‘ In a third letter he expresses himself thus :

“ I pension half the parliament to keep it quiet ; but as the king’s money is not sufficient, and they to whom I give none, clamour loudly for a war, it would be expedient for your eminence to remit me three millions of French livres, in order to silence these barkers. Gold is a metal which here corrects all qualities in the blood. A pension of two thousand pounds a year will make the most impetuous warrior in parliament as tame as a lamb. In short, should England break out, you will, besides the uncertainty of events in war, be under the necessity of paying larger subsidies to foreign powers, to be on an equality with us ; whereas, by furnishing me with a little money, you purchase peace at the first hand, &c. &c.”

Sir Robert, with all his faults, and with all his fondness for the tranquility of Europe, never assuredly submitted to such terms as these with a French ministry. We would at least chuse to doubt it, for our own honour, if even the Marchioness de Pompadour were to rise from the grave, and tell it us with *her own lips*.

This writer, speaking in another place of the general ignorance that prevails in France, and the difficulty of filling the important posts of the state with persons of suitable abilities, expresses himself thus :

‘ I have been likewise accused of introducing into the ministry persons of no turn for business, ignorant, shallow, and superficial fellows : but where shall I find any other in France ? The human mind seems to have been degenerated among us.

‘ The French nobility, though most concerned in the public administration, give no attention to business ; their life is a round of indolence, luxury, and dissipation. . . They know as little of politics as of finances and œconomy. . . A gentleman either spends his life at his seat in rural sports, or comes to Paris to ruin himself with an opera girl. They who have an ambition to figure in the ministry, have no other merit than intrigue and cabal. If they are traversed in their views, or afterwards superseded, such measure is with them an effect of the prince’s prejudice.’

The writer of these memoirs is very diffusive upon the Bull Unigenitus, and the disputes that arose thereupon between the clergy and parliaments of France ; subjects that are not very entertaining to an English reader, who cannot reasonably be animated with the same party zeal upon these matters as the French : and, indeed, we are not a little surprized to find madam Pompadour interest herself so much in the affair, as we think it greatly out of character.

These two volumes bring down this lady's history no lower than the commencement of the late war between England and Spain; so that we may expect at least another volume by the same pen to complete it.

With respect to the merit of the translation, though not elegant, yet it is faithful; the style, however, of both volumes, is very unequal.

XIII. *Letters written by the late Jonathan Swift, D. D. Dean of St. Patrick's Dublin, and several of his Friends. From the Year 1703 to 1704. Published from the Originals; with Notes explanatory and historical, by John Hawkesworth, L. L. D. In III Vols. 8vo. Pr. 15s. Davis.*

WE hope we may, without incurring the imputation of profaneness, apply to this correspondence the sentiments of the guests in the scriptural marriage; for, tho' the last, it is undoubtedly the best that ever came from the pens of the Dean and his friends. They formed a constellation of wit—*Nil oriturum—nil ortum tale*;—equal perhaps to any that antiquity ever produced, superior undoubtedly to their contemporaries, and, unless nature mends the present breed, will, in all probability, continue unrivalled both by us and our posterity.

In our review of the fifteenth, sixteenth, and seventeenth volumes of Swift's Works*, we observed, that that publication evidently shewed the Dean could think for himself in matters of government, and that he was by no means servilely attached to modes, persons, or forms. The work before us fully confirms our opinion; it throws lights upon the personal character of the Dean, in which he never appeared before; and discovers him to be as great in friendship and philanthropy, as he was in wit and humour. The oddities which some pretend to discover in his clerical and personal character, arose from those of others; for it appears by these Letters, that no man ever acted with greater consistency than Swift did, both in principle and conduct. This collection likewise proves how little his noble biographer (lord Orrery) knew of the Dean, when he said he was employed, but not trusted, by the Tories. Had his lordship perused these Letters, he would have seen that the Tory minister employed and trusted, but did not reward, him, at least, not in the manner Swift had a right to expect. This

* See vol. xix. p. 344.

was owing to the peculiar cast of lord Oxford's temper; and nothing can more fully shew the delicacy of the Dean in point of friendship, than the tenderness with which he treated the memory, and the patience with which he bore the failings, of that minister.—Failings can we call them?—Were they not something worse?—Did they not proceed from the same principle which prevents a superior sea or land commander from preferring a non-commission officer, because he cannot fill up his place with equal advantage? The truth is, his lordship was mean enough to employ the Dean as the serjeant and drill-master of his political corps, whom he brought into excellent order; and he took off two-thirds of the fatigue, which, had it not been for him, the superior officers and their general must have undergone. It is no wonder that they were unwilling to lose the services of so useful a subaltern, by preferring him to an independent station, that might raise him above the drudgery of party.—Whoever peruses these volumes with proper attention, will perceive that Swift's preferment (moderate as it was compared with his services) was actually effected by lord Bolingbroke, and the other secret enemies of lord Oxford, in order to deprive that minister of his useful assistance.

The reader will here find the character of lord Oxford drawn from the most striking authority, that of the facts which occur. As a private gentleman, generous, affable, free, and even voluptuously companionable; an excellent judge of literature, and profuse in its cause, far beyond what his private circumstances could support. As a minister, his integrity has ever been unimpeached, excepting by those whose obloquy is fame; yet so obscure, so dilatory were his measures, that he never was decisive; and had it not been for the vigour of his associates in government, his favourite peace might not have been concluded to this day.

The Letters we are now reviewing form the best commentary upon such a conduct, and the best apology it can admit of. The reader will here see that the Tories, in fact, never were a united body; that they had no principle in which they concurred but that of opposing the Whigs; and that matters were in agitation which Oxford no more than shrewdly suspected, but to which he never gave his concurrence. His suspicions however justified his caution, which, with the natural intrepidity all allow him to have possessed, undoubtedly saved him in the day of danger.—But the reader will judge for himself.

With respect to the merit and authenticity of these Letters, we cannot express it better than in the words of the accurate and

sensible editor, who informs us, that they were a present from the late Dr. Swift to Dr. Lyon, a clergyman of Ireland, for whom he had a great regard ; that they were obtained of Dr. Lyon by Mr. Thomas Wilkes of Dublin, and of Mr. Wilkes by the booksellers for whom they are published : that the late Dr. Birch kindly communicated his informations on many passages which the editor could not explain ; who likewise accounts for the authenticity of some letters here published, which shall be attended to when we review that part of the work.

‘ A recommendation (says the editor, in which we agree with him) of these volumes is yet less necessary than an apology ; the letters are indisputably genuine ; the originals, in the handwriting of the parties, or copies indorsed by the Dean, being deposited in the British Museum ; except of those in the appendix mentioned to have come to the proprietors hands after the rest was printed, the originals of which are in the hands of a gentleman of great eminence in the law in Ireland.

‘ They are all written by persons eminent for their abilities, many of whom were also eminent for their rank ; the greater part are the genuine effusions of the heart, in the full confidence of the most intimate friendship, without reserve, and without disguise. Such in particular are the letters between the Dean and Mrs. Johnson and Mrs. Dingley, lord Bolingbroke, Dr. Arbuthnott, Mr. Lewis, Mr. Ford, and Mr. Gay.

‘ They relate many particulars, that would not otherwise have been known, relative to some of the most interesting events that have happened in this century : they abound also with strains of humour, turns of wit, and refined sentiment ; they are all strongly characteristic, and enable the reader “ to catch the manners living as they rise.” Those from the Dean to Mrs. Johnson and Mrs. Dingley are part of the journal mentioned in his life, and from them alone a better notion may be formed of his manner and character than from all that has been written about him.

‘ But this collection must not be considered as affording only entertainment to the idle, or speculative knowledge to the curious ; it most forcibly impresses a sense of the vanity and the brevity of life, which the moralist and the divine have always thought an important purpose, but which mere declamation can seldom attain.

‘ In a series of familiar letters between the same friends for thirty years, their whole life as it were passes in review before us ; we live with them, we hear them talk, we mark the vigour of life, the ardour of expectation, the hurry of business,

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the jollity of their social meetings, and the sport of their fancy in the sweet intervals of leisure and retirement ; we see the scene gradually change ; hope and expectation are at an end ; they regret pleasures that are past, and friends that are dead ; they complain of disappointment and infirmity ; they are conscious that the sands of life which remain are few ; and while we hear them regret the approach of the last, it falls, and we lose them in the grave. Such as they were, we feel ourselves to be ; we are conscious to sentiments, connections, and situations like theirs ; we find ourselves in the same path, urged forward by the same necessity, and the parallel in what has been, is carried on with such force to what shall be, that the future almost becomes present, and we wonder at the new power of those truths of which we never doubted the reality and importance.

‘ These letters will, therefore, contribute to whatever good may be hoped from a just estimate of life, and for that reason, if for no other, are by no means unworthy the attention of the public.’

To point out the curious letters in the first volume, which alone we are now reviewing, would be to transcribe the whole. The only use therefore we can pretend to make of it, will be as a kind of index for illustrating some passages in Swift's life, which have been imperfectly understood before this collection was published.

The first advantageous point of light in which we here behold the Dean, is that of solicitor for the lord primate and archbishop of Dublin for the remission of the first-fruits and twentieth parts payable to the crown by the clergy of Ireland ; a commission which he discharged with great address, as well as success, by procuring for the Irish clergy even more than they expected. According to the Dean, whose letter to the archbishop of Dublin is dated October 10, 1710, it was upon this occasion that Mr. Harley, afterwards earl of Oxford, first saw him ; and we may judge how well Swift was qualified for a solicitor, from his pretending that he had been very ill used by the late ministry, because he refused to comply with all their measures. It appears, however, that Mr. Harley even then was too well acquainted with the Dean's merit to omit any thing that could attach him to his person. During the course of this negotiation, Dr. King, archbishop of Dublin, keeps up a very sensible and friendly correspondence with Swift, though their good understanding was afterwards interrupted. The attempt of Guiscard against Mr. Harley falls within this period, as also the execution of Gregg, Mr. Harley's clerk, and several humorous letters of lord Peterborough, which sufficiently indicate

dicatè the character of that very extraordinary hero and nobleman. The reader is likewise entertained with an account of the occurrences in Ireland sent to the Dean by the archbishop. After taking leave of those, and a great variety of other correspondents, the journal mentioned in the quotation we have already given from the preface, succeeds, and we perfectly agree with the editor in the character he gives of it. There the reader sees Swift's heart laid open. He finds him one of the most important as well as busy subjects in England, courted, revered, loved, and esteemed by the great; his introduction the channel of all favour with the ministry; his mediation the only reconciler of their differences, and his brain the chief source of their expedients. His prudence and benevolence are equal to his power and credit; he is ashamed to be seen with those who disgrace society; and men of merit, particularly in the poetical and literary way, are not only introduced by him to the notice and acquaintance of the great, but provided for in substantial appointments, without regard to party. He served the Whig poets with the same, if not greater zeal than he did the Tory ones. We have an instance of his true discernment of mankind in the laconic account he gives of two famous Tory writers of those days, Trap and Sacheverel. The whole article is curious, and perfectly characteristical of its author

' March 17, 1711-12, Dr. Sacheverel came this morning, to give me thanks for getting his brother an employment. It was but six or seven weeks since I spoke to lord treasurer for him. Sacheverel brought Trap along with him. We dined together at my printer's, and I sat with him till seven. I little thought, and I believe so did he, that ever I should be his solicitor to the present ministry, when I left Ireland. This is the seventh I have now provided for since I came, and can do nothing for myself. I don't care; I shall have *ministries*, and *other people*, obliged to me. Trap is a coxcomb, and the other is not very deep; and their judgment, in things of wit and sense, is miraculous. The second part of *Lazv is a bottomless pit* is just now printed, and better, I think, than the first.'

' I met (says he in another passage) Mr. Addison and pastoral Philips on the Mall to-day, and took a turn with them; but they both looked terribly dry and cold. A curse of party! And do you know I have taken more pains to recommend the Whig wits to the favour and mercy of the ministers, than any other people? Steele I have kept in his place. Congreve I have got to be used kindly, and secured, Rowe I have recommended, and got a promise of a place. Philips I should certainly have provided for, if he had not run party-mad, and made me withdraw my recommendations. I set Addison so
right

fight at first, that he might have been employed, and have partly secured him the place he has; yet I am worse used by that faction than any man.'

The following letter is the first serious essay that seems to have been made towards the Dean's promotion.

Lord BOLINGBROKE to Dr. SWIFT.

Thursday morning, two o'clock, January 5, 1712.

' Though I have not seen you, I did not fail to write to lord treasurer. *Non tua res agitur*, dear Jonathan. It is the treasurer's cause, it is my cause, 'tis every man's cause who is embarked on our bottom. Depend upon it, that I never will neglect any opportunity of shewing that true esteem, that sincere affection, and honest friendship for you, which fills the breast of your faithful servant,
BOLINGBROKE.'

A long interval of correspondence succeeds this letter, which we must pass over till we come to his journal, beginning April the 7th, which contains the following account of his appointment to the deanery of St. Patrick's.

' April 13, 1713. This morning my friend, Mr. Lewis, came to me, and shewed me an order for a warrant for three vacant deaneries; but none of them to me. This was what I always foresaw; and received the notice of it better, I believe, than he expected. I bid Mr. Lewis tell my lord treasurer, that I take nothing ill of him, but his not giving me timely notice, as he promised to do, if he found the queen would do nothing for me. At noon, lord treasurer hearing I was in Mr. Lewis's office, came to me, and said many things, too long to repeat. I told him I had nothing to do but go to Ireland immediately; for I could not, with any reputation, stay longer here, unless I had something honourable immediately given to me. We dined together at the duke of Ormond's. He there told me, he had stopped the warrants for the deans, that what was done for me, might be at the same time, and he hoped to complete it to night, but I believe him not. I told the duke of Ormond my intentions. He is content Sterne should be a bishop, and I have St. Patrick's; but, I believe, nothing will come of it; for stay I will not; and so I believe you will see me in Dublin before April ends. I am less out of humour than you imagine; and if it were not, that impertinent people will condole with me, as they used to give me joy, I would value it less. But I still avoid company, and muster up my baggage, and send them next Monday by the carrier to Chester, and go see my willows, against the expectation of all the world.

' 14th. I dined in the city to-day, and ordered a lodging to be got ready for me against I came to pack up my things; for

I will leave this end of the town as soon as ever the warrants for the deaneries are out, which are yet stopped. Lord treasurer told Mr. Lewis, that it should be determined to-night ; and so he will stay an hundred nights ; so he said yesterday, but I value it not. My daily journals shall be but short till I get into the city, and then I will send away this, and follow it myself ; and design to walk it all the way to Chester, my man and I, by ten miles a day. It will do my health a great deal of good. I shall do it in fourteen days.

‘ 15th. Lord Bolingbroke made me dine with him to-day ; (I was as good company as ever) and told me the queen would determine something for me to night. The dispute is Windsor, or St. Patrick's. I told him I would not stay for their disputes, and he thought I was in the right. Lord Masham told me, that lady Masham is angry I have not been to see her since this business, and desires I will come to-morrow.

‘ 16th. I was this noon at lady Masham's, who was just come from Kensington, where her eldest son is sick. She said much to me of what she had talked to the queen, and lord treasurer. The poor lady fell a shedding tears openly. She could not bear to think of my having St. Patrick's, &c I was never more moved than to see so much friendship. I would not stay with her, but went and dined with Dr. Arbuthnot, with Mr. Berkeley, one of your fellows, whom I have recommended to the doctor, &c. Mr. Lewis tells me, that the duke of Ormond has been to-day with the queen ; and she was content, that Dr. Sterne should be bishop of Dromore, and I dean of St. Patrick's ; but then out came lord treasurer, and said, he would not be satisfied, but that I must be a prebendary of Windsor. Thus he perplexes things. I expect neither ; but I confess, as much as I love England, I am so angry at this treatment, that if I had my choice, I would rather have St. Patrick's. Lady Masham says, she will speak to the purpose to the queen to-morrow.

‘ 17th. I went to dine at lady Masham's to-day, and she was taken ill of a sore throat, and is aguish. She spoke to the queen last night, but had not much time. The queen says she will determine to-morrow with lord treasurer. The warrants for the deaneries are still stopped, for fear I should be gone. Do you think any thing will be done ? I don't care whether it is or no. In the mean time I prepare for my journey, and see no great people, nor will see lord treasurer any more if I go. Lord treasurer told Mr. Lewis, it should be done to-night ; so he said five nights ago.

‘ 18th. This morning Mr. Lewis sent me word, that lord treasurer told him the queen would determine at noon. At three
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lord treasurer sent to me, to come to his lodgings at St. James's, and told me the queen was at last resolved, that Dr. Sterne should be bishop of Dromore, and I dean of St. Patrick's; and that Sterne's warrant should be drawn immediately. You know the deanery is in the duke of Ormond's gift; but this is concerted between the queen, lord treasurer, and the duke of Ormond, to make room for me. I do not know whether it will yet be done; some unlucky accident may yet come. Neither can I feel joy at passing my days in Ireland, and, I confess, I thought the ministry would not let me go; but perhaps they can't help it.

' 19th. I forgot to tell you, that lord treasurer forced me to dine with him yesterday, as usual, with his Saturday company; which I did, after frequent refusals. To-day I dined with a private friend; and was not at court. After dinner, Mr. Lewis sent me word, that the queen stayed till she knew whether the duke of Ormond approved of Sterne for a bishop. I went this evening, and found the duke of Ormond at the Cockpit, and told him, and desired he would go to the queen, and approve of Sterne. He made objections, and desired I would name any other deanery, for he did not like Sterne; that Sterne never went to see him; that he was influenced by the archbishop of Dublin, &c. so all is now broken again. I sent out for lord treasurer, and told him this. He says all will do well; but I value not what he says. This suspense vexes me worse than any thing else.

' 20th. I went to-day, by appointment, to the Cockpit, to talk with the duke of Ormond. He repeated the same proposals of any other deanery, &c. I desired he would put me out of the case, and do as he pleased. Then, with great kindness, he said he would consent; but would do it for no man else but me, &c. And he will speak to the queen to-day or to-morrow: so, perhaps, something will come of it. I can't tell.

' 21st. The duke of Ormond has told the queen, he is satisfied, that Sterne should be bishop, and she consents I shall be dean; and I suppose the warrants will be drawn in a day or two. I dined at an alehouse with Parnel and Berkeley; for I am not in humour to go among the ministers, tho' lord Dartmouth invited me to dine with him to-day, and lord treasurer was to be there. I said I would, if I were out of suspense.

' 22d. The queen says warrants shall be drawn, but she will dispose of all in England and Ireland at once, to be teased no more. This will delay it some time; and, while it is delayed, I am not sure of the queen, my enemies being busy. I hate this suspense.

“ 23d. I dined yesterday with general Hamilton. I forgot to tell you. I write short journals now. I have eggs on the spit. This night the queen has signed all the warrants, among which Sterne is bishop of Dromore, and the duke of Ormond is to send over an order for making me dean of St. Patrick's. I have no doubt of him at all. I think 'tis now past. But you see what a condition I am in. I thought I was to pay but six hundred pounds for the house ; but the bishop of Clogher says eight hundred pounds ; first-fruits about one hundred and fifty pound- Irish, and so with a patent, &c. a thousand pounds in all ; so that I shall not be the better for the deanery these three years. I hope, in some time, they will be persuaded here to give me some money to pay off these debts. I must finish the book I am writing, before I can go over ; and they expect I shall pass next winter here, and then I will drive them to give me a sum of money. However, I hope to pass four or five months with you. I received your's to-night ; just ten weeks since I had your last. I shall write next post to bishop Sterne. Never man had so many enemies of Ireland as he. I carried it with the strongest hand possible. If he does not use me well, and gently, in what dealings I shall have with him, he will be the most ungrateful of mankind. The archbishop of York, my mortal enemy, has sent, by the third hand, that he would be glad to see me. Shall I see him or not ? I hope to be over in a month. I shall answer your rattle soon ; but no more journals. I shall be very busy. Short letters from henceforward. I shall not part with Laracor. That is all I have to live on, except the deanery be worth more than four hundred pounds a year. Is it ? Pray write to me a good-humoured letter immediately, let it be ever so short. This affair was carried with great difficulty, which vexes me. But they say here, it is much to my reputation, that I have made a bishop, in spite of all the world, and to get the best deanery in Ireland.

“ 24th. I forgot to tell you I had Sterne's letter yesterday, in answer to mine. I dined in the city to-day with my printer, and came home early, and am going to be busy with my work. I will send this to-morrow, and I suppose the warrants will go then. I wrote to Dr. Coghill, to take care of passing my patent ; and to Parvisol, to attend him with money, if he has any, or to borrow some where he can.

“ 25th. Morning. I know not whether my warrant be got ready from the duke of Ormond. I suppose it will be to-night. I am going abroad, and will keep this unsealed, till I know whether all be finished.

“ I had this letter all day in my pocket, waiting till I heard the warrants were gone over. Mr. Lewis sent to Southwell's clerk

at ten; and he said the bishop of Killaloe had desired they should be stopped till next post. He sent again, that the bishop of Killaloe's business had nothing to do with ours. Then I went myself, but it was past eleven, and asked the reason. Killaloe is removed to Rapho, and he has a mind to have an order for the rents of Rapho, that have fallen due since the vacancy, and he would have all stop till he has gotten that. A pretty request! But the clerk, at Mr. Lewis's message, sent the warrants for Sterpe and me; but then it was too late to send this, which fires me heartily.

‘ 26th. I was at court to-day, and a thousand people gave me joy; so I ran out. I dined with lady Orkney. Yesterday I dined with lord treasurer, and his Saturday people, as usual; and was so be-dean'd, &c. The archbishop of York says, he will never more speak against me. Pray see, that Parvisol stirs about getting my patent. I have given Took D. D's note, to prove she is alive’

[*To be concluded in our next.*]

XIV. *An Account of the Life of Dr. John Ward, LL. D. Professor of Rhetoric in Gresham College; F. R. S. and F. S. A.*
By Thomas Birch, D. D. Sec. R. S. and F. S. A. 8vo. Pr.
1s. Vaillant.

IT is with peculiar pleasure we take every opportunity of contributing towards preserving the memory of the learned and ingenious; and such was Dr. Ward, whose life we are now reviewing. His biographer, the accurate and industrious Dr. Birch, in composing the pamphlet before us, probably never intended that it should be published as a detached piece; though, whether he designed to prefix it to a republication of any or all of his works, we cannot assert with any certainty.

John Ward, LL. D. was born in London about the year 1679: his father was a dissenting minister. In the early part of his life, he was a clerk in the navy office; but, at his leisure hours, he prosecuted his studies by the assistance of one Dr. Ker, a Scotchman, who kept an academy. In 1710, he resigned his employment in the navy office, and became a tutor to a certain number of the children of his friends, for which purpose he opened a school in Tenter Alley in Moorfields, which he kept for many years. In 1712, he became member of a private society of gentlemen who entertained each other with discourses on the civil law, and the society was existing till Michaelmas term, 1742. In 1720, Mr. Ward had rendered himself so eminent for his learning and knowledge in the study

of antiquity, that he was chosen professor of rhetoric in Gresham College. In 1723, during the presidency of Sir Isaac Newton, he was elected fellow of the Royal Society; and in 1752 one of its vice-presidents, in which office he was continued till his death.

The doctor, among other works, some of them not very interesting to the republic of letters, was assistant to Mr. Ainsworth in his account of Kemp's collection of antiquities, which was sold by auction at the Phoenix tavern in Pall mall, on the 23d, 24th, 25th, and 27th of March 1721, in two hundred and ninety-three articles; the sale amounting to 1090 l. 8s. 6d. He wrote an answer to Dr. Middleton's Latin dissertation, concerning the estimation in which physicians were held among the old Romans, in order to shew that the profession was not so slavish and ignoble as Middleton alledged. Middleton replied, and Ward rejoined. He assisted Buckley in his edition of Thuanus, and translated into Latin, three very stupid silly letters addressed to Dr. Mead concerning that edition. He likewise assisted Horsey in his *Britannia Romana*, and Mr. Ainsworth acknowledged his obligations to him in composing his dictionary, which, though far from being perfect, is the best Latin dictionary extant in the English language. Its last editor, Mr. Young, acknowledges his assistance likewise. Young's genius, however, was far superior either to Ainsworth's or Ward's; and could he have bestowed the least degree of application in writing, he might have published the best Latin dictionary that perhaps ever was composed. Abstracted from this talent, he was the real parson Adams exhibited by Fielding. We have been the more diffuse on this subject, because we think Ainsworth's dictionary requires still many material corrections, and will admit of considerable improvements.

In 1736, Mr. Ward was a member of a society of gentlemen who had incorporated themselves for the encouragement of learning. This was a laudable, but badly digested institution; and nobody reaped any benefit from it except Gordon, who received a good salary, and a house to live in, for being secretary.

If we are not mistaken, Ward's principal work is his *Lives of the Professors of Gresham College*, which Dr. Birch says, "is a considerable addition to the history of learning in our country." Dr. Ward, however, gave no great specimen of his critical abilities, when he clubbed them with Benson, in publishing Dr. Arthur Johnston's Latin version of the psalms, which cannot enter into the smallest degree of competition with that of Buchanan. In 1751, he was honoured with the title of Doctor of Laws by the university of Edinburgh, probably on account of a Latin letter he wrote to its principal Dr. Wishart,

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the editor of Florentius Volufenus, or *Wilfen, De Animi Tranquillitate*. This Volufenus was a poet of considerable merit, but we never saw the doctor's letter. In 1753, he was elected one of the trustees of the British Museum, and died in the eightieth year of his age, at his apartments in Gresham College, on Tuesday October 17, 1758.

Our readers will please to observe, that Dr. Ward, besides the works we have already mentioned, was the author of many others, especially in the lapidary way, being no inconsiderable antiquarian. His biographer tells us, 'his piety was sincere and unaffected, and his profession as a christian was that of a protestant dissenter, with a moderation and candour, which recommended him to the esteem of those members of the established church, who had the pleasure of his acquaintance or friendship.'

With respect to his literary character, we hope we shall be excused if we do not entirely assent to Dr. Birch's encomiums; tho' we will venture to say, that Birch has written just such an account of Ward, as Ward would have done of Birch, had he been the survivor.

MONTHLY CATALOGUE.

35. *A Plain and Full Account of the Christian Practices observed by the Church in St. Martin's-le-grand, London, and other Churches in Fellowship with them. In a Letter to a Friend. 8vo. Pr. 3d. Vernor.*

AMONG all the sects that have appeared in the christian church, there is not one which has not urged the scriptures in its own defence. The ancient heretics produced abundance of texts, by which they could have proved their orthodoxy, if they might have had the liberty of explaining them in their own way; and at this day, Papists, Quakers, Antinomians, and all other sectaries among us, confidently appeal to the scriptures for the truth of their peculiar tenets.

What wonderful conclusions have been drawn by the Papists from fragments of the sacred text! Moses informs us, that *God made man after his image*: pope Adrian infers, that images may therefore be set up in churches. The disciples said to Jesus, *Here are two swords*: pope Boniface from thence concludes, that the pope has both a spiritual and a temporal jurisdiction. Our Saviour says, *Give not that which is holy unto the dogs*: therefore, says an advocate of the church of Rome, it is not lawful for vulgar people to read the scriptures. *Thou*, says

the psalmist, *hast put all things under his feet* : that is, says a Romish expositor, “ thou hast made all things subject to the pope ; *the cattle of the field*, that is to say, men living on the earth ; *the fishes of the sea*, that is to say, the souls in purgatory ; and *the fowls of the air*, that is to say, the spirits of the blessed in heaven.”

How ridiculously does pope Innocent III. in his book of the mysteries of the mass, Durant, Cardinal Tolet, and others of that persuasion, turn and torture the scriptures, in order to support their fantastical opinions ! The Apostle tells us, *The rock was Christ* : therefore, say they, the altar must be of stone. Jesus said, *I am the light of the world* : therefore tapers must be set upon the altar. It is written, *Let him kiss me with the kisses of his mouth* : therefore the priest must kiss the altar. It is said, *Thou shalt see my back parts* : therefore the priest must turn his back to the people. David says, psalm 51, *Wash me, twice* : therefore the priest must wash his hands twice. *Put off thy shoes*, says the Lord to Moses, *for this place is holy* : therefore, at mass, the bishop must put off his shoes. God is said to have made *two great lights, the greater light to rule the day* : therefore the pope is greater than the emperor.

We have heard of a casuist who attempted to prove from St. Paul's epistles, that a heretic ought to be killed. For, said he, the Apostle says, *hæreticum devita* ; and what do these words imply, but *hæreticum devitâ tollere* ? And we have seen a writer, who, as a proof that transubstantiation is a scripture doctrine, alleges these words of our Saviour : *Wheresoever the body is, thither will the eagles be gathered together*.

In like manner the Sandimanians, or the society in St. Martin's-le-grand, produce several texts of scripture in their defence. The author of this account, who is one of the society, informs us, that they regard all the directions of Christ and his Apostles in their most obvious meaning, and strictly adhere to the customs of the primitive church ; not considering, or not knowing, that it is absurd to make those instructions, which were adapted to *particular occasions*, the standard of faith, and the rule of duty, to all future ages.

They regularly meet together, and communicate in the Lord's supper every Sunday ; and in the interval between the morning and evening service, have their *love-feasts*. Yet such is their notions of the genius and design of christianity, that they look upon the apostolical edict, by which certain Gentile converts, in particular circumstances, were required to *abstain from things strangled, and from blood*, as a precept of immutable and universal obligation ; though it is not once mentioned in the Gospels, nor in any of the epistles.

They

They allow not an elder or a bishop to marry again ; because St. Paul says, *he must be the husband of one wife*. As if there were, in general, the least moral turpitude in the second marriage of a man, after the *death* of his wife ; when the same Apostle permits a widow, *if her husband be dead, to be married to whom she will, only in the Lord*.

Every week they make a collection for the support of the poor, and the defraying of other expences. These collections, we make no doubt, are applied to good purposes ; and their elders, we presume, are not given to *filthy lucre* ; but, not to mention parochial settlements, there are not the *same* reasons for these weekly contributions now, as there might be in the primitive churches, when many christian converts were persecuted from place to place, and deprived of their subsistence.

But the most distinguishing ceremony among the Sandimanians is, that of the *holy kiss*. This they look upon as an indispensable duty ; and therefore take several opportunities of saluting one another. In this country the sight of men kissing men suggests no very pure or pleasing idea. And supposing this custom introduced into England, we have some apprehensions, that a promiscuous use of the kiss, especially at a feast, may be an incentive to practices of a less inoffensive kind. The mysteries of fanaticism are sometimes not a little extravagant ; and to obviate all suspicions, the Sandimanians cannot do better than take another text in a literal sense, and *make themselves eunuchs*.

There are other rites and usages in this society, which here we have not leisure to consider ; and they who have an inclination to know more of them, may have recourse to this *Plain and Full Account*, or to the works of Mr. John Glass, and the Letters on Theron and Aspasio, by which they will be fully satisfied that they are useless innovations, the reveries of extravagant reformers.

16. *The Causes and Reasons of the present Declension among the Congregational Churches in London and the Country, in a Letter addressed to the Pastors, Deacons and Members of those Churches. By one of that Denomination. Interspersed with Reflections on Methodism and Sandimianism.* 8vo. Pr. 1s. Johnson.

This writer, who styles himself an Independent, ascribes the declension, fickleness, and confusion, which, he says, appears among some dissenting congregations, to the influence of Methodism ; the empty popularity, and the nonsensical harangues of some of their preachers ; the dry scholastic discourses, and the lifeless delivery of others ; the neglect of discipline ; the absurd method of education in many of their academies ; and, in
parti-

particular, the *ignorance* and *enthusiasm* of the people; which, he thinks, are owing to a general neglect of the Bible; to whimsical notions of faith, regeneration, and the influences of the spirit; to impressions formed on the mind by texts of scripture; to improper methods of catechising their children; and, lastly, to the cant and pride of some of their ministers.

On these topics, and some of the peculiarities of the Sandimanians, the author makes many sensible remarks, which he delivers with a freedom becoming the character he professes.

17. *The Sovereignty of the Divine Administration vindicated; or, a Rational Account of our Blessed Saviour's remarkable Temptation in the Wilderness; the Possessed at Capernaum; the Demoniacs at Gadara, and the Destruction of the Swine: with free Remarks upon several other Important Passages in the New Testament. By the Late Reverend Mr. Thomas Dixon of Bolton. With a Preface, by the Reverend Mr. John Seddon of Manchester. 8vo. Pr. 1s. Becket.*

This writer supposes, that the devil was not at all concerned in our Saviour's temptation; but that such thoughts arose in the mind of Christ, in the course of his meditations, as would naturally have arisen in the mind of any man, in the same or like circumstances, in which he then was; and that as these thoughts, if pursued, would in their consequence have been evil and wicked, they are metaphorically, or figuratively represented, as the suggestions of the devil or Satan, that being to whom all evil qualities are ascribed.

The common notion, it seems, concerning the power and influence of the devil, is what this writer cannot believe. It is not, he thinks, to be supposed that the merciful Father of mankind would leave his frail creatures to be assaulted by so wicked and so powerful a being. The scripture, he observes, expressly tells us, that when we sin, we ourselves only are in fault, and that the devil and his angels are confined *in chains under darkness unto the judgment of the great day.*

Every one, he says, who is acquainted either with human or divine learning, knows, that the most beautiful parts of it consist in figurative, bold, hyperbolical descriptions. Nay, nothing is more usual or ornamental in all kinds of poetry, than to represent good or evil qualities, virtues, or vices, under the characters of persons. Thus in the heathen poetry, the muses, the graces, and furies, faith, fortune, &c. have been represented as real persons. In like manner St. Paul has in prose, with great elegance, introduced sin and death, as though they were real persons; from whence our famous poet Milton took one of his universally admired episodes. Hence, as the scriptures

tures were wrote in the bold, figurative, eastern manner, when the literal sense of a passage is absurd, recourse may justly be had to a figurative interpretation.

‘ In the New Testament, wherever our Lord, or his Apostles or followers, are said to cast out devils, in every instance ’tis wrong translated. When St. Peter says, ‘ Your adversary the devil goes about like a roaring lion, seeking whom he may devour,’ he means those, whether heathens or Jews, who persecuted the christians. When St. James says, ‘ Resist the devil, and he will flee from you ;’ (as his Epistle was wrote in the sixty-third year of Christ, and the ninth of the persecuting emperor Nero,) he probably means, bear up resolutely against persecution, and ye will easily overcome it ; or else he must mean, resist all evil thoughts, and all outward temptations to sin, and ye will obtain an easy victory over them. St. Paul tells them, he proposed once and again to have visited them, but Satan hindered. It is plain from the context that by Satan, he means the persecuting Jews hindered him. ‘ Satan is transformed into an angel of light.’ St. Paul here alludes to the false apostles, who put on an outward sanctified appearance. ‘ Why hath Satan filled thine heart ?’ Why hast thou taken this evil counsel. ‘ Satan entered into Judas ;’ that is, he took treacherous counsels against his Master. ‘ Satan stood up against Israel, and provoked David to number Israel ;’ the meaning is, some adversary to Israel artfully prevailed with David to follow this evil advice. It would be tedious, and perhaps not necessary to run over every passage particularly ; but it is evident from what has been said, there is an absolute necessity for a figurative interpretation.’

The editor of this performance remarks, that Mr. Dixon’s notion of an allegorical representation of real temptations seems preferable to an entire visionary scene ; [for which see Monsieur Le Clerc, and Mr. Farmer] and that it is more honourable to our Lord. But the reader will naturally ask, Is it credible that our Saviour should suspect his own divinity, which must be supposed, if we admit of this interpretation ?

By our Lord’s casting out devils, this writer understands no more, than that he cured several mad and lunatic persons.

As this point has been sufficiently discussed by Dr. Sykes, Dr. Mead, Dr. Lardner, and others, we shall not enlarge this article by quotations ; though the work before us certainly contains many sensible observations.

18. *A Letter to the Reverend Mr. Caleb Evans of Bristol.* 8vo. Pr. 1s. Johnson.

The trite and inconclusive arguments which Mr. Evans has alleged in favour of the Athanasian scheme, are fully and clearly confuted by this ingenious writer.

19. *A Key to the New Testament. Giving an Account of the several Books, their Contents, their Authors, and of the Times, Places and Occasions, on which they were respectively written.* 8vo. Pr. 2s. Davis and Reymers.

This work contains, besides what is mentioned in the title-page, a short account of several sects and heresies which prevailed in the times of Christ and his apostles, and a summary view of the prophecies in the Revelation of St. John. It is compiled from Michaelis, Lardner, Owen, Doddridge, Prideaux, Calmet, Mosheim, and other eminent writers; appears to be executed with a competent degree of care and judgment; and may be very useful to those who have not an opportunity or leisure to consult the more copious and extensive productions of these learned men.

20. *The Principles of Christianity, as taught in Scripture: being seven Discourses on our lost State in Adam, our Recovery by Jesus Christ, and the Necessity of Regeneration and Sanctification by the Holy Ghost. To which is prefixed, a Letter to a Clergyman.* By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 12mo. Pr. 1s. 6d. Dilly.

This performance contains nothing but what has been a thousand times repeated by Calvinistical writers; who have appealed to the articles of the church of England, and heaped together many texts of scripture, which are nothing to the purpose.

21. *Another Defence of the Unity, wherein St. John's Introduction to his Gospel, and his Account of the Word's being made Flesh, are considered,* &c. 8vo. Pr. 1s. Longman.

This writer attempts to shew, that the *Logos* denotes the "manifestative will of God, however, or whenever made;" and that the residence of the *Logos* with Jesus Christ was so intimate and expressive, as to justify St. John in saying, *the word was made flesh, and dwelt among us.* Yet, he says, we are not to conceive of it as any part of the *person* of Jesus Christ; but only as residing *in*, or *with* him; and becoming divinely oracular throughout his public ministrations.

The sense in which this writer understands the *Logos*, or word of God, entirely annihilates the idea of the pre-existence of Christ, and consequently the whole doctrine of the *humiliation* and *incarnation* of the son of God, making him really nothing but a *mere man*, by whom the will of God was communicated to mankind.

St John says, *the word was with God, and the word was God.* But how puerile and trifling is it to say, "the will of God was with God, and the will of God was God!"

22. *Elements of Midwifry. Containing the most Modern and Successful Method of Practice in every different Kind of Labour. With a short History of the Art of Midwifry, and an Answer to a Casuistical Letter, on the Conduct of Adam and Eve, at the Birth of their first Child. By J. Astruc, Professor Royal of Physic in the University of Paris, and Physician to the King of France. Translated, with Additions and explanatory Notes, by S. Ryley, Member of the Corporation of Surgeons in London. 8vo. Pr. 5s. Crowder.*

Doctor Astruc's character as a medical writer is so well established, especially by his elaborate treatise on the venereal disease, that every new production of his will necessarily command the attention of the publick. But though he hath acquired fame by the abovementioned treatise, yet its value consists rather in containing the substance of all preceding books on the same subject, than any new discoveries or improvements by the author. The merit of the volume now before us is of a similar nature. In the years 1745, 46, and 47, doctor Astruc was appointed by the Faculty at Paris to read lectures on midwifry, for the instruction of women who intended to practise that art. These lectures were thrown aside and forgotten, when somebody hinted to the doctor, that if they were put into order, and properly adapted, they might be of use to those midwives, who, by residing in the country, were deprived of opportunities of acquiring knowledge in their profession. A compilation from authors who had written upon this subject, he tells us, in his preface, was the ground-work of his lectures, from which these Elements were extracted; and therefore, they contain nothing new: nor is there any thing peculiar in his arrangement. Nevertheless, the book may be useful, as containing in a small compass the elements of the French practice of midwifry. As to the answers to the casuistical letter mentioned in the title, being serious replies to a ludicrous question, they are truly ridiculous.

23. *A Dissertation on the Inflammatory, Gangrenous, and Putrid Sore Throat: also, on the Putrid Fever, together with their Diagnostics and Method of Cure. By F. Penrose, Surgeon. 8vo. Pr. 1s. Owen.*

Nothing is of greater importance in the art of healing, than an accurate knowledge of the signs called diagnostic, by which one disease may, with certainty, be distinguished from another.

Every

Every attempt therefore to promote and ascertain that knowledge deserves attention ; particularly in regard to sore throats, which of late years have very frequently proved fatal. Doctors Fothergill and Huxham have merited, and received the thanks of the publick for their writings on this subject ; nevertheless the author of this pamphlet thinks they have been deficient in not observing a three-fold distinction, viz. inflammatory, gangrenous, and putrid. The first species, commonly called a quinsy, is well understood ; the second hath been sufficiently considered by the two physicians abovementioned ; the third is peculiarly the object of our author's consideration. Its diagnostics are these : it is not a primary but a systematic disorder, frequently attending a putrid fever ; neither is it, like the gangrenous, infectious ; nor does it like that, seize the patients immediately on their being first taken ill, but generally two or three days after the first attacks of the fever. It is likewise less rapid in its progress.—For the cure of this disease, together with the fever attending it, he advises cordial and alexipharmic medicines, together with antimonials, which last he considers as a specific in putrid fevers, and strongly recommends, as the best preparation of antimony, the vitrum antimonii ceratum. In confirmation of this practice he relates several cases, in which this method was attended with remarkable success.

24. *Observations on the Gout and Rheumatism, &c. with a short Account of some Medicines, and Ways of curing Diseases, used by the Native Indians. To which are added, a few remarkable Cases of other Diseases. By Henry Flower, an American.* 8o. Pr. 1s. Cooke.

A mere quack advertisement, calculated to persuade the credulous world, that the author is possessed of certain specifics for the disorders mentioned in the title.

25. *A further Appeal to the unprejudiced Judgment of Mankind, in Behalf of the Indians, &c. &c. &c.* 8vo. Pr. 1s. 6d. Millar.

We agree with the moderate and rational principles of this author. Before the Indians are made either episcopalian or presbyterians, a small preparative is requisite, which is that of making them christians. The French missionaries forgot this little consideration, for they converted the Hurons, the Iroquois, and other nations in North-America, not to christianity, but to popery.

26. *An Answer to the Case of the Mills Frigate.* 8vo. Pr. 1s. Willcock.

As this is a case of insurance, we can only recommend it to the perusal of underwriters and owners of ships.

27. *The melancholy Narrative of the distressful Voyage and miraculous Deliverance of Captain David Harrison, of the Sloop, Peggy, of New-York, on his Voyage from Fyal, one of the Western Islands, to New-York, who, having lost all his Sails in a long Series of hard Weather, and entirely exhausted his Provisions, lived two and forty Days without receiving the least Food, till he was happily relieved by the Humanity of Capt. Evers of the Susanna, in the Virginia Trade. In this Narrative the Expedients which Capt. Harrison and his Men made Use of for their Subsistence are particularly set forth, who twice cast Lots for their Lives, and were to have killed the second Man on the very Morning they were providentially taken up. The Whole being authenticated in the strongest Manner, by repeated Depositions, before the Right Hon. George Nelson, Esq; Lord Mayor of the City of London, and Mr. Robert Shank, Notary Public. Written by himself. 8vo. Pr. 1s. 6d. Harrison.*

Besides the incidents displayed in the title-page of this melancholy narrative, the unfortunate author mentions an unfeeling wretch of a ship-master (whose name however we think the author has too good-naturedly concealed) who came up to them in their distress, promised them assistance, but left them without affording them any relief. It is only doing justice to Capt. Harrison to say, that his narrative is affecting, and written with far greater elegance than could have been expected from a man of his profession.

28. *The Gentleman's Guide in his Tour through France. By an Officer in the Royal Navy, who lately made that Tour on a Principle which he sincerely recommends to all his Countrymen, viz. not to spend more Money in the Country of our natural Enemy, than is requisite to support with Decency the Character of an Englishman. Containing interesting Observations and Remarks on the Laws, Governments, Religion, Manners, Customs, Commerce, Arts, and Manufactures of that Country. Likewise particular Descriptions of the many curious Antiquities which are to be met with through the whole Tour, the Distance of Places from each other, and the Prices of their several Conveyances, either by Land or Water; with all the necessary Cautions to avoid the many Impositions which Strangers are subject to meet with, that have not had a previous Intimation of them. 8vo. Pr. 2s. 6d. Millan.*

This publication corresponds with its title page; and had we not been so liberal of our quotations from Dr. Smollett's Travels through the same country, we should have entertained our readers with some Specimens. We must, however, recommend it

it as deserving the perusal of the public; for nothing can be of greater importance than the preventing too much of our money from coming into the hands of our enemies. Let us add, that the prodigality and lavishness of the English abroad is a national reproach to every foreigner of sense and reflection. True taste is seen rather in saving than in squandering money.

29. *The Secret Correspondence of Sir Robert Cecil with James VI. King of Scotland. Now first published. 12mo. Pr. 2s. 6d. Millar.*

This publication is both curious and useful, though it contains very little intelligence of importance which was not known before. 'This correspondence (says the editor) was conducted on the part of Cecil by Lord Henry Howard, afterwards earl of Northampton: The confidants employed by king James were the earl of Marr and Mr. Edward Bruce of Kinloss. Notwithstanding the anxious and repeated injunctions of Cecil 'to destroy every letter,' great part of this correspondence has been preserved. Some of the original letters are in the Advocates Library, at Edinburgh; copies of others, transcribed from the archives of the family of Marr, are in the possession of the earl of Hardwicke.

'The *secret instructions*, which stand first in this collection, were published by the worthy and ingenious Dr. Birch, in his 'Memoirs of Queen Elisabeth,' vol. II. p. 510; but, by following too scrupulously the uncouth spelling of king James, he left this curious piece altogether unintelligible to most English readers. I have printed it from the original, without any alteration except as to orthography. All the other letters are now for the first time published.

'In the notes to this edition, some obscure phrases are explained, and some historical passages illustrated. I must however acknowledge, that there are various particulars in the letters, of which I do not comprehend the meaning. The correspondence itself is mysterious, and contains many imperfect hints and allusions, for understanding of which, great knowledge in the history of that age would be required. The style of lord Henry Howard is affectedly dark and perplexed; and, to add to the distress of a publisher, his hand-writing is scarcely legible.

'By what arts it was that Cecil established himself in the favour of king James, and at the same time supplanted his rivals, will appear from the perusal of the following sheets. The reader may probably be of opinion, that this consummate politician was no less solicitous to maintain his own power, than to settle the succession to his aged benefactress queen Elisabeth.'

We

We agree with the editor, that the instructions which form the first letter of this collection shew that James's judgment was then sound, and his apprehension clear; but we are surprized, (as we are informed the editor is a Scotchman) that he does not understand the meaning of *no check under cure*. By a little enquiry, he might have discovered, that in the old Scotch idiom *cure* is made use of for *cover*; which makes the expression here pertinent, as signifying, no *reserved* or *covered* check. We suspect that the editor has never seen the first instructions given to the earl of Marr and the abbot of Kinlofs, (nor does he seem to have been acquainted with the negotiations of Bowes, who was Elizabeth's resident at the court of Scotland,) by which they were ordered to expostulate with Elizabeth upon the pretended treason of one Thomas, which she wanted to make a handle of against James; and upon the kidnapping of two of her own subjects of Scotland, one Ashfield, and Sir William Evers, whom the editor mentions in a note, but omits his being kidnapped. He likewise forgets to tell us one very extraordinary circumstance relating to this embassy, which is, that in a convention of the states held at Edinburgh the 12th of February 1600, 'The estates granted 20,000 crownes for defraying the earle of Marr's charges, qwho was sent by his majestie extraordinary ambassador to queine Elisabeth, queine of England, with a verey greate traine.' (Balfour's Annals, MSS.) This was an immense sum, if there is not a cypher too much in the manuscript.

Before the reader peruses this collection we must premise, out of pure good nature, that he never undertook since he could read, a task so surfeiting and disagreeable, as going through one of this lord Henry Howard's letters. He was afterwards earl of Northampton, and not only one of the greatest pedants, but the worst men, of his age. To conclude, this publication throws several lights upon the history of that time; and we are always glad when we see such original papers offered to the public, because they fix conjecture into certainty.

30. *The History of the late War; from the Commencement of Hostilities after the Peace of Aix-la-Chapelle, 1748, comprehending an authentic Account of the military Operations and naval Engagements in different Parts of the World; together with the ministerial Negotiations of the several Courts of Europe during that Period. Compiled chiefly from original Papers of the best Authority. By Richard Rolt. 8vo. Pr. 5s. Waller.*

This compilation is executed with the same dull fidelity to the words of Gazettes, news-papers, proclamations, &c. &c. that distinguish former collectors and publishers of the same materials. The only superiority this author possesses over his fel-

low-labourers consists in his notes, some of which may be useful, when it shall become safe to draw up a real history of the late war. This first volume closes with the reduction of Minorca by the French, which was certainly the most shameful occurrence in the last war.

31. *The History of Tunbridge-Wells.* By Thomas Benge Burr. 8vo. Pr. 5s. Hingelton.

We learn from the preface, that the author of the volume before us is a journeyman bookseller. Though the title is not very promising, yet his work must be owned to be very entertaining; for it contains not only a history of the first discovery, the progress, and the present state, of Tunbridge-Wells, but a well-wrote, and indeed accurate, history, both natural, civil, and ecclesiastical, of the principal places in the neighbourhood. His poetical epistle is far from being destitute either of wit, humour, or versification; and we promise the author to make his History our *vade mecum* the first time we have the pleasure of visiting the delightful scenes he describes.

32. *A Complaint on the Part of the Hon. Thomas Hervey, concerning an undue Proceeding against him at Court: set forth in two Letters to her Royal Highness the Princess of Brunswick.* 8vo. Pr. 1s.

This author, in the letter before us, justifies the observations we formerly made * on a production of the same kind addressed to the late king; and indeed, one who writes in the style and manner he does to royal personages can only expect mortification and contempt.

33. *Observations on some Papers in that very useful Collection, intitled, Museum Rusticum.* By a Gentleman. To be continued occasionally. With new theoretical and practical Pieces on Husbandry. 8vo. Pr. 1s. Sandby.

The world was conquered by the offspring of Italian farmers; and it is almost impossible to read without raptures the encomiums their poets and prose-writers have said in praise of husbandry. This author seems to have inherited a portion of their spirit: he writes with that air of satisfaction in doing good which the simplicity and innocence of a country-life inspires, and founds the welfare of the farmer in the belief and practice of religion and the moral duties. He then proceeds to give more particular cautions and advices, all tending to promote serenity of mind and health of body, without forgetting the be-

* See vol. XV. p. 326.

ness of the purse. He next enters upon the consideration of hop-planting, in which he appears to be very intelligent; mentions afterwards, by way of supplement to what had been said on that head by the authors of the *Museum Rusticum*, the most remarkable and useful plants and trees that resist, or rather like, the sea-air; lays down rules for draining land effectually, and for the culture of winter-cabbage; and treats of waste and uncultivated lands, with various other matters that may afford entertainment to the curious, though they are not professedly husbandmen.

34. *A Letter to the Proprietors of East-India Stock, from John Johnstone, Esq. late one of the Council at Calcutta.* 8vo. 1s. 6d.

This is an arduous, well-penned address, containing several charges upon a noble personage abroad in the East-India company's service; and, as we think, an unanswerable defence of the author for receiving certain presents while he was in the same service. As we are informed that the affair will be brought to a very serious discussion, and that its consequences may become even parliamentary considerations, we shall avoid entering into its merits; but, according to the state of the controversy as exhibited by this pamphlet, Mr. Johnstone has been cruelly used by some of the company's servants, and is entirely unblameable for the part he has acted. We must, however, tho' we sincerely believe every fact he has advanced to be true, comply with the well-known adage, *Audi alteram partem*, and then we shall be able to give our opinion with more precision than we can at present.

35. *A Letter to the Proprietors of East-India Stock.* 4to. Pr. 6d. Wilkie.

This letter-writer, who is a staunch friend of lord Clive, gives his reasons why the East-India directors ought to declare a dividend of ten per cent.; a measure which we think has been unanimously, and wisely, postponed.

36. *An earnest Address to the People of England. Containing an Enquiry into the Cause of the great Scarcity of Timber, throughout the Dominions belonging to his Majesty. With some Hints towards the more effectually securing and preserving the same, particularly that Part of it applied in Ship-building, which may prove of the last Importance to these Kingdoms.* 8vo. Pr. 1s. 6d. Noble.

This pamphlet, the greatest part of which consists of dialogue, is upon so interesting a subject, that the well-being of the navy of England depends on its being properly considered.

If we may be allowed to judge, the author states certain abuses which prevailed, or lately did so, in the dock-yards, with candor and ability. We should be unjust both to him and our readers, should we omit giving them the two last paragraphs of his pamphlet.

‘ On the most moderate computation that can be admitted, it seems very probable, that it must have cost the government within these fifty years last past, between *two and three millions of money* to supply the artificers of the several dock-yards with fuel-wood, when the having allowed them *three-pence a-day*, which would not have amounted to *one quarter part* of that expence, might in all likelihood not only have saved double the amount of such additional wages, but at the same time a quantity of timber that would, in proportion, have been sufficient to have built fifty men of war of the line.—*Nemo in hoc negotio parum versatus, quæ diximus, in dubium vocet; qui enim in eo sunt occupati omnia vera esse sciunt.*

‘ Therefore, it is not to be doubted but when a knowledge of these things are made public, the legislature will take it into their most serious consideration to put a stop to such a procedure, there being no fear but that—*Omnes probi honestique operam navabunt, ut universæ reipublicæ, singulisque civibus consulatur,*—all honest well meaning men, lovers of order, will co-operate in whatever tends to promote the good of the public—the ease and happiness of its individuals.’

37. *An earnest Appeal for Mercy to the Children of the Poor, particularly those belonging to the Parishes within the Bills of Mortality, appointed by an Act of Parliament to be registered; being a general Reference to the deserving Conduct of some Parish Officers, and the pernicious Effects of the Ignorance and ill-judged Parsimony of others. With some Comparative Views of those Parishes and the Foundling Hospital; and Reasons for the Necessity of such an Hospital in these Cities, to be maintained for certain Purposes only, and under certain Restrictions. Also a Proposal for the more effectual preserving the Parish Children here, and in other great Cities and manufacturing Towns, and rendering the Children of the Poor in general pious, useful, and good Subjects. By Jonas Hanway, Esq. 4to. Pr. 2s. Doddsley.*

This performance is upon a still more interesting subject than even the preceding article, as the reader may perceive by the bare perusal of the title-page. The author must have been animated by the most unbounded and unfeigned spirit of humanity and philanthropy, to have undergone the fatigue of the accurate researches, calculations, and observations, he has made. Who can read the following passage without sensible horror?

‘ From

‘ From this view of six years, it may be presumed, that for ages before the opening of the F. H. *for such general reception*, the parish-officers within the bills of mortality sported away the lives of many thousand children. They acknowledged that a very inconsiderable number of those born in workhouses, or brought to them in infancy, were ever reared, and that the pious and politic intention of our good forefathers, were in this instance defeated. In fact, the office of an elder of the parish, a father of the poor, *viz.* a church-warden, or overseer of the poor, with respect to the most helpless of mankind, was become a cruel exercise of authority, the officer acting as the wolf toward the lamb in the fable. If the child brought money, it was squandered, or deemed no object: if no money was brought, this was a *secret* reason why no expence should be made upon it; and in either case the child became a sacrifice.’

As the other parts of this pamphlet consist of deductions from estimates and registers, we must refer to the whole, without giving farther extracts. We cannot, however, close this article without heartily wishing the public-spirited author success in his undertaking, which is inseparably connected with every tie of religion and charity.

58. *A Discourse on the Study of Jurisprudence and the Civil Law; being an Introduction to a Course of Lectures.* By Thomas Bever, LL.D. &c. of All-Souls College, Oxford. 4to. Pr. 1s. 6d. White.

The reader of these lectures, in an advertisement prefixed, speaks as follows.

‘ The course of lectures to which the following treatise is an introduction, was begun in the year 1762; with the permission of the vice-chancellor, and with the approbation of the king’s professor of civil law, whose ill state of health has long deprived the public of the fruits of his abilities. The many advantages, which, by the experience of later years, had been found to accrue to the system of academical education, from several other courses, undertaken by persons of skill in their respective professions, (though out of the ordinary track prescribed by our antient statutes) tempted the reader likewise to become a voluntary adventurer in the common cause of learning: and flattered him with the hopes of being, in some measure, serviceable to this illustrious seminary, (to which he owes many of the choicest comforts of his life) by his endeavours to extend the circle of polite literature, with the revival of a very elegant, as well as useful, science; which a too universal ignorance of its merit has long concealed from the notice of the world, and confined within the narrow limits of one very small profession. Encouraged with this prospect, he now presumes to throw his mite

into the general stock : and, without farther apology, submits himself to that candor and humanity which are the inseparable companions of liberal minds.'

With respect to the merit of this publication, we see nothing in it deserving either of great applause or censure, unless our readers should be offended at the mediocrity and tameness of the author's style, and, that it contains nothing which a man can be ignorant of, if he has the smallest tincture of learning.

39. *An Address to the respective Bodies of free and accepted Masons, as delivered at the Stewards Lodge, held at the Horn-Tavern, Fleet-Street, London, the 16th of November, 1763, (being Election and Installation Night.)* By Thomas Edmondson, Esq. 8vo. Pr. 1s. 6d. Hooper.

Though we are as well convinced of the charity and beneficence of the members of the respectable society of free and accepted masons as their warmest advocate can be, yet we think it would be not only for the credit of their understanding, but for the benefit of the institution, to discourage the publication of such frothy declamatory addresses as this before us, since they can only serve to bring the society into contempt with men of sense.—Men of sense! cry the author and his friends, we care not whether the beneficent purposes of the institution are answered by men of sense or not, provided they are answered.—Neither do the Critical Reviewers; and provided the cause of charity is served, may dulness reign in triumph.

40. *The Life of John Bunce, Esq. containing various Observations and Reflections, made in several Parts of the World, and many extraordinary Relations.* Vol. II. 8vo. Pr. 10s. Johnson.

This is an irreviewable performance, because the nonsense we encounter in perusing it, is insufferable.

41. *The Progress of Vanity and Virtue, or, the History of two Sisters.* 2 Vols. 12mo. 5s. Fletcher.

Though we cannot recommend this history either for novelty, characters, or incident, yet, to speak impartially, the language is natural and easy; and as the moral is good, the fair reader of romance will at least retire with as much virtue from the perusal, as they possessed when they took up these volumes.

42. *The Adventures of Jack Wander. Written by himself. Interspersed with some humorous Anecdotes, and original Memoirs.* 12mo. Pr. 2s. 6d. Jones.

To our no small mortification, we have perused one hundred and sixty pages of the most incoherent rhapsody that was perhaps

haps ever penned. As to the ‘humorous anecdotes,’ said to be interspersed, we have in vain sought after them, and could in no place descry the least glimpse of wit or pleasantry. We must indeed acknowledge, that the ‘memoirs’ are *all* truly ‘original;’ and Mr. Wander will, doubtless, have the satisfaction to find them remain *uncopied*.

43. *Witticisms and Strokes of Humour, collected by Robert Baker.*
1s. Bathoe.

This production has been advertised under the title of a ‘New Jest-Book:’ whichever ~~title~~ the dubious author, editor, collector, or publisher, chuses to give it, this much is certain, that it, in fact, contains nothing *new*: indeed, all Mr. Baker’s claim to originality is, that he has rendered a great part of these *Jokes* out of the French into English; and so he has one or two epigrams from that language into *prose*. How much the public is obliged to him for this, we will not pretend to determine; as most of the jokes which turn upon a *double entendre* have thereby lost their point, and the epigrams their wit and harmony.

44. *The Conquest of Canada; or, the Siege of Quebec. An Historical Tragedy. Of five Acts. By George Cockings. 8vo.*
Pr. 1s. 6d. Cooke.

We imagine the best and most *perfect* account of this production might be collected from the author’s introductory address to the public. He there says, ‘Not being conversant with the stage, and consequently not well acquainted with the rules of the drama, as a dramatic writer, perhaps, I may have greatly erred in the composition of the play, as to time, place, circumstances, and many other *minute* particulars, which the *most* judicious and nice critics in antient literature may think a work of *this kind deserves*. But I write an historical tragedy;’ [and, therefore, we imagine the author meant to say, *a work of this kind does not deserve them*: but to use his own words] ‘and as an historian have endeavoured to display, in the different scenes, a representation of *real* and *genuine* facts,’ [in nearly as elegant metre as they might have been met with in any of the newspapers of that period] ‘great in themselves, as any in our times, and amply worthy of being registered in the *annals of fame*,’ [such the reader is to consider the present work] ‘as rival actions of those patriotic deeds of the so much admired antient Greeks and Romans! We read with pleasure and admiration the siege of Calais, Aquileia, Addison’s Cato, and the gallant defence of the Thermopylæan pass; where the regal pa-

triot Leonidas, with his few chosen, and ever-renowned Spartans, Thebans, and Thespians, nobly fell, in the defence of their country, its privileges and laws. Yet at these places, none but Gauls, Greeks, and Romans, were the worthy warriors, with whom we are so pleas'd. [Did any one suspect them to be Hottentots or Japanese? it is, however, a notable discovery, and worthy of this great poet and historian. But to proceed.] 'Whilst Greece and Rome boast their patriotic warriors, &c.— I say, whilst all these states seem emulously to vie with each other for the greatest honour in the records of patriotism, shall we be mute, nor give deserved applause to these gallant countrymen of ours?' No; forbid it, every muse that aids and animates the immortal pen of Cockings!

As a specimen of this poet's harmony and versification, we shall promiscuously quote a few passages, as he no where *rhodes*, but is in every part equally happy.

'*Lady Abbess.* Perhaps our good fathers were a little Too rash in forming their judgments, or were Misinform'd. What their whole nation is, I Cannot say; but I'm told by a lady, Who was at Louisbourg taken by them, That the officers behav'd with the greatest Civility and politeness to all, But in a more peculiar manner, to The religious ladies, and orders, of All sorts; kept the strictest decorum in The town, among their soldiers, and stuck most Honourably to their capitulation, Injuring none, after the deliv'ry Of the forts and town.'

'*Peyton.* Stand off, soldiers! nor think to take me hence, Oh! can I bear the cruciating thought! How shall I when amongst our troops arriv'd, E'er cast a look of warm reflection back, And in idea see my gallant friend, My Ochterlony! whilst alive forsook! And by his Peyton too! Oh, then to see him Drown'd in blood! by savage foes encircled, Screaming aloud th' infernal yell of joy: Then see the tomahawk sink into his head; His body mangled; and his scalp torn off; Whilst he perhaps is vainly calling on His absent friend!—— No Peyton near, to dart like lightning on Them! and with remorseless *amicable* Fury, tread them down among their kindred Fiends below!'

'*Cal'd.*

'*Caled. Ch.* We made th' attack to let the Frenchmen see
 We fear'd not death in any form, but might
 As well have thought of plucking mountains up
 By the roots, as of dragging Montcalm and
 His troops, per force, against their wills, out of
 Their subterraneous caverns, or else, to
 Speak more proper, from their lofty furrow'd
 Precipices of the rocks, for trench on
 Trench rose, dreadfully beyond each other,
 And made a terrible gradation
 In the hill, as if they meant to sleep with
 Clouds for curtains to their deep entrenchments,
 And doubted the common surface of the
 Globe too low for safety.'

Here, indeed, it is difficult to say, whether the beautiful figure surpasses the versification, or whether the harmonious flow of numbers surpasses the *inimitable* allegory.

Upon the whole, we think there is nothing wanting to render this *Historical Tragedy* worthy the patronage of either of the theatrical managers, and deserving of public notice, except a few *minute particulars*, which, notwithstanding our partiality in favour of the author, we are compelled to own, we conceive a work of this kind *deserves*; amongst which may be reckoned (as the poet takes notice) unity of time and place; and to which may be added diction, metre, sentiment, probability, incident, fable, grammar, &c. &c. &c.

45. *Poems on several Subjects.* By James Beattie, A.M. 8vo.
 2d Edition. Pr. 2s. 6d. Johnston.

We have already * warmly recommended these poems to the perusal of our readers. The present edition contains *The Judgment of Paris* †, with a few other pieces, not inserted in the former collection. Among these is a very severe satire upon the late Mr. Churchill, which we think not inferior to any, even the best, of Mr. Beattie's other productions; but as it is rather too personal, we shall forbear giving any specimen of it. The following lines, which conclude an *Epistle to the Rev. Mr. Thomas Blacklock*, never before printed, have great merit.

' Sweet peace of heart, from false desire refin'd,
 That pour'st elysian sunshine on the mind,
 O come, bid each tumultuous wish be still,
 And bend to Nature's law each froward will.

* See Crit. Rev. Vol. XI. p. 301.

† For a character of which, see Crit. Rev. vol. XIX. p. 378.

Let Hope's wild wing ne'er stoop to Fortune's sphere;
 For terror, anguish, discontent, are there;
 But soar with strong and steady flight sublime,
 Where disappointment never dared to climb.
 O come, serenely gay, and with thee bring
 'The vital breath of heaven's eternal spring;
 'Th' amusive dream of blameless fancy born,
 The calm oblivious night, and sprightly morn.
 Bring Resignation, undebas'd with fear;
 And Melancholy, serious, not severe;
 And Fortitude, by chance nor time controul'd,
 Meek with the gentle, with the haughty bold;
 Devotion deck'd in smiles of final love;
 And Thought, conversing with the worlds above.
 ' So shall my days nor vain nor joyless roll,
 Nor with regret survey th' approaching goal;
 Too happy, if I gain that noblest prize,
 The well-earn'd favour of the good and wise.

46. *Poems on several Occasions.* By James Woodhouse, Journeyman Shoemaker. The second Edition, &c. 8vo. Pr. 5s. Doddsley.

We have already expressed our opinion * very fully of this poetical phenomenon, and the publication before us affords no reason for altering our sentiments. All we have to add is, that we congratulate his generous and judicious patrons, who have not deprived society of a useful member by the encouragement they have given him. We most heartily wish him all manner of success in his change of situation to a school-master. We should have been sorry, even for his own sake, if the liberality of the public had erected him into a poet by profession; and we shall not be displeased if we never should have another opportunity of reviewing any of his poetry.

47. *Royal Fables, by Fr. Gentlemen.* 8vo. Pr. 2s. 6d. Becket.

These Fables are moral, instructive, and we think at least equal in point of execution to any that have appeared since those of Mr. Gay. In confirmation of our character, we shall present our readers with the following Fable.

The CHARIOTEER.

' A Charioteer; not one of those
 Who gallop'd in Olympic shows;
 But one, who on Newmarket's sod,
 Was worship'd, as a demi-god;

* See Vol. XVII. p. 392.

Who, out of any thing, could hatch
 The praise, or profit of a Match;
 Inspir'd with most heroic glee,
 High mounted on a vis-a vis,
 Which to a second he could drive,
 Or turn, with any man alive;
 Was posting on a glowing pace——
 For Time and he were match'd a race.

‘ His brother charioteer, the sun,
 His daily course had almost run,
 Impatient for an ev'ning's nap,
 In gentle Thetis' watry lap;
 When driving up a steepy hill,
 Which somewhat check'd impatient will,
 (As horses, be they e'er so good,
 Are still no more than flesh and blood)
 It chanc'd our rattle-pated wit
 O'ertook an easy jogging *cit*,
 Of whom he ask'd, in modish style,
 Damn it, old boy, how many mile
 To such a place, and have I pow'r
 To reach it—Gee-up—in an hour?

‘ An hour!—old Slow and Sure replies,
 Tis near the rate a pigeon flies;
 And tho' your tits are high-bred things,
 I cannot yet discern their wings;
 Their gaping mouths, with foam o'erspread,
 And stretch'd-out nostrils glowing red,
 Their heaving sides, and quiv'ring tails,
 Inform me that fatigue prevails——
 May I advise, your speed abate,
 Or else you'll reach your inn too late;
 You'll sooner gain—believe me, friend——
 By slower pace, your journey's end.

‘ The mettled blade, of spirit proud,
 Disdain'd advice, and laugh'd aloud;
 Then swore politely, by the Gods,
 Old Shaver must have ta'en the odds——
 Exulting thus, whipp'd sharp his cattle——
 Who sprung, and made the carriage rattle.

‘ Scarce had he gone three hundred yards,
 Ere adverse fate his course retards;
 A failing wheel, with crashing noise,
 The speed of sanguine hope destroys;
 And on the ground, in full career,
 Lays low th' astonish'd Charioteer;

Who

Who curs'd the chance, in modish phrase,
And star'd around with stupid gaze.

' The sober Cit came jogging on,
And saw dismounted Phaeton;
He saw the prostrate ruin lie,
On which he cast a leering eye;
And thus address'd, with taunting sneer——
I did not think to catch you here;
Tho' as you drove so very fast,
I thought to overtake at last.

' Thus you, young Sir, like many more,
In Fortune rich, in reason poor,
Drive headlong on, nor ever think
How near you are to danger's brink.

' If ever you have been at school
You might have learn'd this useful rule,
For young or old, for grave or gay,
Wisely to keep the middle way.

' A common proverb has decreed,
The more we haste the worse we speed;
Yet some with prudence still at strife
Post, neck or nothing, on thro' life.

' But soft—farewel—for more delay
Will too much check my stinted way;
The sun declining loses light——
I wish you, luckless friend! good night.

48. *Rhapsodies.* A Poem. Book I. 4to. Pr. 2s. 6d.

We cannot pronounce this poem to be good, bad, or indifferent, for the following reasons: First, because we do not understand it; secondly, because the public is threatened with more parts of the same; thirdly and lastly, because we have before our eyes the evil report which the Quaker raised upon the dog who bit him, by calling out he was mad; and as this author most unmercifully abuses the family of Stuarts, should we throw out the least insinuation that could be interpreted to his disfavour, he might, like the Quaker, call out that we are Jacobites.

49. *The Authors.* A Poem. By D. Hayes, Esq. 4to. Pr. 1s. 6d. Griffin.

The intrepidity of this author, in prefixing his name to the poem before us, is the greater, because it has the merit of wit and versification, and consequently exposes him to that attention, if not resentment, which dulness always escapes. We are sorry the author did not form some original plan; for that of Apollo

Apollo giving the wreath to the best-deserving poet is worn quite out, and there is scarcely a slip of the green bays remaining.—The subject of the satire is a dream, in which a sylvan scene is exhibited, and a green wreath hung out, which Apollo, we suppose, proposes as the reward of poetical merit.

‘ He said and sat : strait on the left appear’d,
A shouting, sneering, low seditious herd ;
In foreign fringes, dowlafs, lace and rags,
In cassocks, bar gowns, night-caps, bobs and bags ;
To reach his throne they kick, they scream, they strain,
Thick as small Templars press to Drury-Lane ;
Thick as the pellets wing’d their rapid flight,
That swept the stage on Macklin’s fun’ral night *.’

The first claimant who appears is the late Mr. Churchill ; but we avoid transcribing his appearance and speech, because we are afraid both are not only poetically but literally just. We shall, however, as a specimen of this writer’s powers, produce his description of the next candidate for the bays ; tho’ for a very different reason from that we gave for not exhibiting Mr. Churchill ; which is, because no such character exists, except in the sensorium of the poet’s fancy.

‘ He ceas’d : and now a glutton stept before,
In furbish’d cassock—no sly mask he wore ;
For e’en Hypocrisy disdain’d to grace
With her smooth varnish that enormous face ;
But his blunt features, never form’d to think,
Seem’d all intent on feasts, and lust, and drink ;
While ignorance and impudence combin’d,
In equal portions parcell’d out his mind ;
At home, a vaunting, proud, important knave ;
Abroad, a pandar, parasite, and slave ;
Sway’d by no principle but love of pelf,
And all his wishes center’d in himself :
Ready for hire to prove it orthodox,
That Pitt’s a traitor, and a patriot Fox ;
But foil’d in’s hopes of mitre and lawn sleeves,
Proclaims that Fox the very worst of thieves,
Alike disgraceful to the church and stage,
The shame and scandal of a vicious age ;
A tool to rascals and to wits a jest,
Such (mighty truth !) our parson stood confess’d.’

* * Remember, gentle reader (if thou canst), the exit of a stage-play entitled, *The Married Libertine*.’

We do not approve of the appearance the present laureat makes. The portrait that succeeds carries in it too much spite and personality to be pleasing. These are bad poetical ingredients, and, like poisons, they may be salutary when administered by a great physician of the mind; but, in many hands, they are deadly. We shall very readily allow the author to make as free as he pleases with the two personages he next introduces, Dr. B——n and Mr. M——k——n, to whom Apollo throws half-a-crown.

‘ Fir’d by the splendid sight the rear ranks press,
 Urging in heaps on heaps to get abreast,
 A thousand knaves who know not where to dine,
 The spur-gall’d hacks of each dull magazine;
 A thousand wits, who fear’d to cross the Mews,
 The printers’ curse, and food of sharp Reviews;
 A thousand bards, who inspiration take
 From Bird-cage Walks and Rosamonda’s lake.
 Ask you their names? As well recount the fleas
 In summer-camps, or maggots in stale cheese:
 They scream, they cuff: till Phœbus on his stand
 Arose, and wav’d the sceptre of command.’

The scene now changes: Gray appears led by the plaintive muse, who recommends him to Apollo; as Sophocles does Mæson; Juvenal introduces Johnson; and Milton, Akenfide. Apollo next gives his decision.

———— ‘ Full well, you sons of fame!
 These glorious advocates have urg’d your claim;
 You’ve all excell’d the world in different ways,
 And each in his, deserves eternal praise.
 I fear to wound:—But, if I must decree,
 That envied crown in justice falls to thee;
 To thee my best——

When hark Eugenio’s call;
 ‘ Abed? for shame! what, a’n’t you for the hall?
 This morning Wilkes and Blasphemy come on;
 Get on your cloaths—be quick—we’ll have some *fun*.’
 Amaz’d, I rubb’d my eyes, got up and dress’d;
 And found that Poetry’s a dream at best.’

50. *The Library: An Epistle from a Bookseller, to a Gentleman, his Customer; desiring him to discharge his Bill.* 4to. Pr. 1s. Marsh.

What motive could induce this bookseller to send a poetical epistle with his bill, we cannot imagine. It was, surely, a most impolitic

impolitic scheme, as nothing can be more disagreeable than a long bill to a bad pay-master, and an *insipid poem* to a man of taste.

51. *The Celebrated Speech of a Celebrated Commoner.* 8vo. Pr. 6d. Austin.

As the publication of this speech bears no marks of authenticity, it is in the breast of the reader, as well as the Reviewer, to give it what degree of credibility he pleases. We are strongly inclined to believe a great part, if not the whole of it, to be genuine. The following quotation carries with it so much of the style and manner of the gentleman to whom it is attributed, that we can almost pronounce it to be his.

‘There is a clause in the act of settlement, to oblige every minister to sign his name to the advice which he gives his sovereign. Would it were observed!—I have had the honour to serve the crown, and if I could have submitted to influence, I might have still continued to serve; but I would not be responsible for others.—I have no local attachments: it is indifferent to me, whether a man was rock’d in his cradle on this side or that side of the Tweed.—I fought for merit wherever it was to be found.—It is my boast, that I was the first minister who looked for it, and I found it in the mountains of the North. I called it forth, and drew it into your service, an hardy and intrepid race of men! men, who, when left by your jealousy, became a prey to the artifices of your enemies, and had gone nigh to have overturned the state, in the war before the last. These men, in the last war, were brought to combat on your side: they served with fidelity, as they fought with valour, and conquered for you in every part of the world: detested be the national reflections against them!—they are unjust, groundless, illiberal, unmanly. When I ceased to serve his majesty as a minister, it was not the *country* of the man by which I was moved—but *the man* of that country wanted Wisdom, and held principles incompatible with Freedom.’

The honourable gentleman then enters fully into the merits of the stamp-act, and declares it to be his opinion, that this kingdom has no right to lay a tax upon the colonies. He is of opinion, that taxation is no part of the governing or legislative power, and that the taxes are a voluntary gift and grant of the commons alone. He next tells us, that in ancient days the barons and the clergy gave and granted to the crown. They gave and granted what was their own. At present, since the discovery of America, and other circumstances permitting, the commons are become the proprietors of the land.—The property

perty of the lords, compared with that of the commons, is as a drop of water in the ocean.—‘ The distinction, continues he, between legislation and taxation is essentially necessary to liberty. The crown, the peers, are equally legislative powers with the commons. If taxation be a part of simple legislation, the crown, the peers have rights in taxation as well as yourselves: rights which they will claim, which they will exercise, whenever the principle can be supported by power.’

Here our faith of the genuineness of this speech is a little shocked, especially as we were told before, that the concurrence of the peers and the crown to a tax is only necessary to close with the form of a law. If these were the real words of the honourable gentleman, we would willingly send him back to the antient days he speaks of, *antiquam exquirere matrem*. We will venture to pronounce him mistaken in his capital position, and to inform him, with all due deference to his great name, that the peers have as much right to tax as the commons, and that the reason why taxations are left to the commons is no other than the result of a tacit compromise, by which the exercise of the juridical powers are left to the peers, as those of taxation are left to the commons. The house of peers never has formally given up the power of taxing, nor the commons that of judging in matters of private property, so far as we can learn. We cannot see with what justice the honourable gentleman could pronounce the vast property which is now vested in the members of the house of peers to be *as a drop of water, compared with that of the commons*. Other curious particulars relating to the debate are interspersed with the speech; however, we shall forbear any farther animadversions on it, lest unwittingly we should commit a breach of privilege.

52. *Free and Candid Remarks on a late Celebrated Oration; with some few occasional Thoughts on the late Commotions in America.*
8vo. Pr. 1s. Law.

In this pamphlet the reader will find some very shrewd remarks upon the principles of the speech mentioned in the last article, particularly with regard to the virtual representation of the Americans in the British parliament, and upon their claim of being exempted from taxation here, upon the principles of the *Magna Charta*. However, we think it necessary to observe, that when the *Magna Charta* was obtained, there was no such thing as any representation in parliament, either of peers or people; and we hope that the melancholy forebodings of this writer, upon the repeal of the stamp-act, never will be verified.

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